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Beginnings of the Baptist World Alliance 1905—Before and Since.

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[*From a booklet being published by the Baptist Sunday School Board, Nashville, Tenn.*]

The meeting of the Baptist World Alliance in 1939 is in the thirty-fourth year after the first meeting in London in 1905. A new generation has grown up since then and, before some of us who knew of the original work that brought this all about pass out of the picture, it seems appropriate and just that this history be recorded. The Baptist World Alliance was not worked up in a day or a year. It was several years aborning. By much thought and correspondence reaching to every land where a Baptist could be found, Dr. J. N. Prestridge had collected many letters which he published in a special "Baptist World Outlook Number" of *The Baptist Argus,* of which he was the Editor. It was this Baptist Argus World Outlook Number which laid the foundation for the "Baptist World Congress." So Dr. John Clifford said, in the Baptist Times, London, 1910: "The editor is Dr. Prestridge, one of the secretaries of the 'Baptist World Alliance,' and the originator of the Baptist World Congress of 1905. Already two numbers have reached me containing photographs of Baptists all over the world, and I gather that there are to be two or three more. Everybody knows that the Baptist world consciousness exists, here it speaks with orchestral fullness and harmony."

The following article, written by Dr. Prestridge, in July, 1910, but never published, I am publishing here:

"The Baptist Argus had reached out over the world and secured a fine array of articles from Baptist leaders when Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, suggested that we arrange an outlook number for the first of the year, a World Outlook Number. That was a good suggestion immediately acted upon. Our success was beyond all expectation. The first year one number of the paper was sufficient to contain the contributions, then the numbers grew to two, and three and four. Now it takes a half dozen and more for our Baptist World Outlook Number. It was joyous to watch the kindling enthusiasm of the about two score leaders enlisted from Dan to Beer-Sheba of the globe, not including our established necessary correspondents. We secured exchanges with all the Baptist periodicals that could be found, sent the minutes of our general bodies and copies of new books, which we thought would appeal to our new correspondents, as representing Baptist thought on this side; such books as *The Axioms of Religion* and *The Moral Dignity of Baptism.* We recall that about forty of the latter were sent out at one time. We wish in passing to say that one of the richest experiences of our life has come from correspondence with these brethren, and from personally meeting most of them. With especial eagnerness we insist that these brethren, every one of them, shall come to Philadelphia in 1911. Mr. Shakespeare was one of the men *discovered* to *us.* It now seems strange that American Baptists did not always know him as now, and that he did not always know American Baptists. What a treasure he has been and will yet prove himself to be to the Baptists of the world, and, we believe, what an apostle to the persecuted and crushed brotherhood upon the Continent of Europe. It was his fine executive ability which made the Congress in London such a glorious success. The Baptist World Outlook Numbers became a paper an annual Baptist World Conference. Dr. Robertson then did another valuable service in suggesting, and at our request, wrote, for our edi-

torial columns, that the time was ripe to send our official brethren to London, mentioning, July, 1904, to confer about calling a Baptist World meeting.

"Brethren Willingham, Frost, Gray and Mullins were named for the South. Then it was that a campaign began which, like Mr. Finney's turnip, 'grew and grew and grew,' until the Baptist World Congress met and gave birth naturally to the Baptist World Alliance. We cannot tell the full story of the preceding campaign, (a story we had never thought to mention). Marked copies of the *Argus* with personal letters were sent broadcast. Every favorable reply was published and marked copies and a new lot of personal letters were sent again, and so on went the enterprise until at last (it seemed an age but actually less than half a year) a final answer came from Mr. Shakespeare, saying they had been watching the responses from the various countries and had concluded that the time was ripe, and that the Baptist Union of Great Britain and Ireland had decided to call the meeting which they afterward entitled the 'Baptist World Congress,' and fixed for its meeting the year 1905.

"We all know the rest of the story. Four thousand strong they came. Those who most appealed to the body were the continental brethren, men, some of them, who had been imprisoned for preaching the gospel of Christ; one of them, a great, burly bewhiskered Russian, had been in prison thirteen times.

"Dr. John E. White afterward said that the almost uncontrollable applause on almost any pretext was not for the things said so much as for the spirit of new fellowship, for what all felt had come to pass and what was to come to pass; that the leaping to their feet of the great throng and their continued and prolonged outbursts were for the Congress itself. We had fellowship with Christ, in a fresh and large revival of his kingdom thought.

"But back to the subject. Since the Herald came [this was in 1910 and Dr. Pitt claimed to have suggested the idea in an editorial some years before] we have conferred with

Dr. Robertson about its claim, and he now tells us that he read the editorial at the time, ten years before the Congress met, the editorial upon which the Herald's claim is based; that he had forgotten about it; that perhaps there remained within him some lingering unconscious memory of the matter; but he is sure his suggestion grew out of the success of the 'Baptist World Outlook Numbers.' The possibility of that lingering memory in his subconsciousness and the possibilities thereof suggest an interesting psychological study, which we will not enter upon. Stranger things have happened. This series of reflections come to us: If Dr. Robertson did get his suggestion from the Herald then the Herald, after its first claim recalled that it got its suggestion from Dr. W. W. Landrum. It is now time for Dr. Landrum to search his subconsciousness and tell us where he got his suggestion. Perhaps from good old Rev. John Rippon, D.D., pastor of Carr's Lane Particular Baptist Church, London, England, who in the eighteenth century, to be exact in 1790, made a clarion call by name, upon the Baptists of the World's empires to come together for the same purposes for which the London Congress met. That was a noble address sent out in display type and advertised to be on hand for distribution in New York, Philadelphia, Boston, Richmond, Savannah and Charleston, in America. Surely Ecclesiastes is right, for it seems there is nothing new under the sun. Dr. W. T. Whitley, England, sent us this contribution, when the Herald first raised this question of priority of the idea of a world meeting of Baptists, and it was published in full in the Baptist Argus, July 7, 1904. Anyway it is a highly interesting document of which sight should not be lost. But on rereading the Herald of last week we see that it solves the problem also,—Dr. Landrum got his suggestion from the then being agitated Pan-Presbyterian Assembly. This also is interesting history. There is, then it would seem, no question but that Brethren Rippon, Landrum, Pitt, Robertson, Shakespeare, a noble array, the editor of the Argus and others, had something, each in his way, to do with the final outcome!

"We are content, in conclusion, to leave the question of priority of the *idea* of a world meeting of Baptists, to which we have *never* made any claim, to the historian. What we do claim is that we undertook to attract the interest of the Baptists of the world; to convince and arouse them to a realization that God's time had come; to interest leaders in America, Great Britain and the rest of the world; to introduce the parts to the whole, to bring together a multitude for the realization of an organized Baptist world brotherhood; to give birth to a Baptist world consciousness. As to the measure of our success, in these endeavors, we leave that also to the historian. It is good to know that this year's meetings of the European end of the Alliance, are to be held in Switzerland and even in St. Petersburg, Russia. Only God can know the outcome of these meetings. Then all of our hearts beat fast at the thought that the whole constituency of the Alliance is to meet in Philadelphia, September 17-25, 1911. We make no claim to prophecy, but the drift is clearly apparent, since the beginning of these things enables us to say with confidence, that the Baptist World Alliance will cause Baptists everywhere to know and love each other, and will bring about doctrinal unity upon the fundamentals of our faith; will precipitate a Baptist world campaign for the freedom of every oppressed child of God, and for the consummation of the Kingdom of God."

This editorial written in 1910 is now a prophecy fulfilled, as the Baptist World Alliance has already caused some of the governments that were oppressing the peoples in their religious worship to give them liberty and to declare religious liberty in their constitutions. They fear to face the teaching of religious liberty of conscience by twelve millions of people through the consecrated efforts of the present leaders in this movement.

Dr. Pitt said in a letter to me after Dr. Prestridge had gone: "The Baptist World Alliance would not be in existence but for the courage, the faith, the religious imagination and the unflagging industry of your late distinguished and blessed husband."

Dr. Prestridge in quoting something said by Dr. Clifford in the Baptist Times, London, says: "We certainly appreciate the following words from Dr. Clifford's pen in a preceding paragraph. Dr. Clifford makes one mistake, for it was *The Baptist Argus* which eight years before began the Annual World Outlook Numbers which laid the foundations for the Baptist World Congress. *'The Baptist World of Louisville,* Kentucky, followed in the wake of the Chicago *Standard* last year, and is repeating the same process just now with an opulence of information that seems to be inexhaustible. But then this was to be expected. The editor is Dr. Prestridge, one of the Secretaries of the Baptist World Alliance, and the originator of the Baptist Congress of 1905'."

Dr. A. T. Robertson said, in an article published January 9, 1910, on "The Origin of the Baptist World Alliance" —"The newspapers are the organ of public opinion in the denomination. I chose *The Baptist Argus* because of my personal relations with the Editor, Dr. Prestridge. The energy and skill shown by him in pushing the matter made me all the more convinced of the wisdom of my decision. I continued to be deeply interested in the subject and to cooperate in various ways in bringing the project to success. But I wish to record my hearty conviction that full and generous recognition on all sides is deserved by brethren Prestridge and Shakespeare for their loving enthusiasm and earnest labors involved. It was Dr. Prestridge who wrote letters and sent marked copies of *The Baptist Argus* many times to various brethren in foreign lands to arouse interest in the subject. He threw the whole weight of his influential paper into the enterprise. It was Mr. Shakespeare, who though responding so late that the Conference could not be held in 1904, threw himself heart and soul into the Congress of 1905. All the world knows the power of that Congress out of which came the Baptist World Alliance and the European Baptist Congresses."

In changing the name of *The Baptist Argus* to *The Baptist World* Dr. Prestridge said, "*The Argus* was the first paper in the world to advocate the gathering of the World's

Baptists, and it was through the paper's news and editorial columns that the gathering was made a reality when more than ten thousand Baptist churchmen and laymen from all parts of the world met in London in 1905." He also said, "If *The Argus* had never done anything else that one achievement was sufficient to forever keep it in the minds and memories of the Baptists of the world."

Mr. Shakespeare in speaking before the Northern Baptist Convention the year before the meeting in Philadelphia said as he described in eloquent sentences the Baptist Congress of 1905: "It was of American parentage and men like Dr. Prestridge, Dr. Crandall, Dr. Mullins and others, when in London won the hearts of English Baptists."

In the Introduction to the volume, *The Baptist World Congress,* London, 1905, Mr. J. H. Shakespeare, M.A., said: "The desire for a world gathering of Baptists has been expressed by several influential men within the last few years, but it was left to Dr. J. N. Prestridge of Louisville, Kentucky, to give the necessary driving force to the suggestion. In an editorial in his paper, [That referred to above by Dr. Prestidge as having been written by Dr. Robertson.—Ed.] *The Baptist Argus,* two years ago he pleaded for a meeting of the leading officers of the various Baptist unions with a view to a Congress. Later he appealed to Dr. Clifford and myself. We favored the holding of the Congress itself at an early date. Dr. Prestridge obtained opinions from Baptists in different parts of the world, published them in his paper, and when it was found that the project would meet universal acceptance a resolution of invitation was adopted by the Baptist Union assembled at Bristol, October, 1904, for the Congress to be held in London in July, 1905."

Mr. Shakespeare said in his opening statement at the Congress: "This is a dream which has come true. We can scarcely realize that the great thought which entered the heart of Dr. Prestridge but two years ago can have found an expression in this gathering tonight in which I believe almost every land upon earth is represented by members of the Baptist community. It is an achievement of faith which

must be added to the eleventh chapter of the Epistle to the Hebrews."

The Minutes of the meeting in London record that, "A telegram was sent to the King, proposed by the Chairman and seconded by Dr. Prestridge, whom the Chairman, Dr. Maclaren, introduced as the 'Father of the World's Congress.' "

In connection with the second Congress of the Alliance, Philadelphia, 1911, recognition of Dr. Prestridge's work was widespread. A letter from Dr. George W. Truett read:

"My dear Dr. Prestridge:

This line is just to say that I am grateful beyond all words for the vast and capable service that God has enabled you to render in connection with the Baptist World Alliance. Every thought of it ought to give you measureless joy and inspiration always.

The recent meeting of the Alliance was in my humble judgment the most significant, the most epochal, the most vitally valuable gathering of Baptists since Apostolic days. Through all those days in Philadelphia and every hour since every fiber of my being thrills with rapture in the confident faith of the certain, glorious, all-comprehensive triumph of Christ's kingdom throughout all the earth. We saw the glorious dawning of that triumphant consummation in that gathering in Philadelphia. God give us to be wise and faithful in this matchless day of privilege and responsibility. Again with all my heart I thank God for you and pray him to give you all needed wisdom and strength for your world mission. Affectionately,

GEO. W. TRUETT."

The Baptist Times and Freeman, London, England: "Dr. J. N. Prestridge, of Louisville, Kentucky, is already well known to British Baptists, who remember with pleasure his visit to the first Baptist World Congress, in London six years ago. That Congress was largely the result of his advocacy, and few men contributed more to its success than he. On him has also fallen much of the burden of preparing for the

Second Congress, and one of the pleasures which British delegates look forward to at Philadelphia is the renewal of their friendship with Dr. Prestridge, for greater than his genius for organization and his ability as a writer and an editor is his gift for friendship and for making friends. No fitter man could have been found as American Secretary of the Baptist World Alliance. Dr. Prestridge exercises a powerful influence on Baptist thought in the States through his paper *The Baptist World.* He has shown that he has the fine journalistic instincts in opening out new lines in the conduct of a religious newspaper which have completely justified its name. He is a force not only in Baptist life of America, but through the world."

"To me that meeting in Philadelphia was in reality the most significant expression of Baptist power and purpose that ever occurred in Baptist history." W. E. Hatcher, in Biblical Recorder, North Carolina.

When Dr. Prestridge died many Baptist leaders, including officers and members of the Executive Committee of the Alliance, bore spontaneous testimony to his leadership.

Dr. E. Y. Mullins, in an appreciation of Dr. Prestridge, said: "Dr. Prestridge particularly sought to unify the forces of the Baptist denomination over the world. He was active in the early stages of the organization of the Baptist World Alliance and his paper contributed more than any other single agency toward the success of that movement. He was the American Secretary of the Baptist World Alliance at the time of his death, and since the inception of the organization he has exerted a wide influence in promoting its interests."

Dr. A. T. Robertson recognized that "He and his paper have done a great work for our Baptist people, and he has left his mark upon his generation. Southern Baptists will never cease to bear the stamp of his works. The 'Baptist World Alliance' will always stand as a monument to his vision and zeal. He made Baptists catch the vision of a world mission as they had not seen it. He led our people out of a corner into the wide field of the world. He was

not afraid of new problems and new tasks and had confidence that God was guiding our people into a world mission . . I thank God for Dr. Prestridge."

Resolution passed by the British Executive Committee of the World Alliance: "That the members of the British Executive Committee have learned with the deepest sorrow of the sudden and unexpected decease of Dr. Prestridge, the revered and beloved Secretary of the Western Section of the Baptist World Alliance. They praised God for his fine gifts and for the gracious and self-sacrificing use he made of them in the extension of the kingdom of God. They cannot forget the impression he made on his visit to the Baptist World Congress in this city in the year 1905; by his wide outlook, his keen insight, his loving spirit and charming manner. They recall with thankfulness and admiration his indefatigable labors in connection with our Alliance meetings in Philadelphia in 1911. They glorify God in him.

"The Council of the Baptist Union of Great Britain and Ireland desire to place on record the deep sorrow they feel. In his departure they feel that they have lost not only a personal friend, but one, who, by his high character, attractive personality, and eminent ability, has rendered the highest service to the Baptist denomination both in America and throughout the world, and also for the extension of the kingdom of God. They recall the enthusiasm and labor which he devoted to the formation of the Baptist World Alliance; the sweetness and sincerity and unfailing courtesy with which he took his share in the leadership of the Alliance, both in London and Philadelphia."

Dr. W. O. Carver also said in his address at the funeral of Dr. Prestridge: "As a spiritual idealist Dr. Prestridge was a dreamer of dreams. He was an unconquerable and irrepressible dreamer. It was inevitable that many of his dreams should not appeal to others to whom he submitted them, and so should fail of realization. But his heart and mind were the rich seed-plot from whose fertile idealism there sprung ever new visions and plans for the help of men and the glory of God. One of the fruits of that idealism was

the enterprise of the Baptist World Alliance with which he was most intimately identified. And his paper was used by this idealism to promote one of the greatest achievements in the history of the Baptist denomination, the Baptist World Congress, and then the Baptist World Alliance. This organization has united the people of the Baptist name and faith, in all the world. It was not the achievement of Dr. Prestridge alone. Others had a large part in it. But it was his splendid idealism, his unconquerable optimism and his worldwide vision and sympathy that enabled him to lay hold on the imagination and the hearts of his brethren the world over and stir them to action, till they had come together in one of the greatest bodies of saints ever united in sympathy and plans. His name came to be known and loved in all lands."

Dr. John R. Sampey, in his address at the funeral said, in part: "For the past seven years or more he has been in sympathetic touch with many brethren throughout the world. He has sent loving messages not only to the great leaders of our Baptist hosts across the seas, but also to the humble workers here, there and yonder in the great mission fields of Europe and Asia. Perhaps our brethren in Russia, Bohemia and other backward European lands had no better friend than he. It was always a joy to him to tell of their sufferings and of their heroic endurance of persecution. He recognized them as martyrs worthy to take their place beside the apostolic Christians. By encouraging personal letters, as well as gifts of papers and books he has been heartening them for their difficult tasks in spreading abroad the kingdom of Christ . . . Through these recent years it has been his pleasure and his aim to introduce to each other the Baptists of this whole round world. He loved them all, notwithstanding differences in beliefs and practice in different lands. He took them all in his great heart—and longed to cement them into one solid brotherhood, hence the Baptist World Alliance."

Dr. Everett Gill says, as published in *World Comrades*, September, 1934, in his article 'Pioneering in Europe': "The

story I shall tell goes back twenty-five years ago. Really I may truthfully say, that our late European Baptist work was born in the heart of a handsome, white-haired Baptist editor of Louisville, Kentucky, Dr. J. N. Prestridge, editor of the Baptist World. He was my dear friend and I wrote frequently for his paper. He was most interested in European Baptist work, and was in a very true sense the Father of the Baptist World Alliance. When I was a missionary in Italy, twenty-three years ago, I wrote him of my plan to visit Vienna, and Dr. Prestridge wrote urging me to go and not to fail to go to Bohemia and visit our work there. I did so and from that visit came out several interesting things. My report to the Board at Richmond, caused them to undertake the work of helping our Bohemiam Baptist brethren in their work. I became the Board's representative and forwarded the money regularly until the World War stopped help. Then immediately after the war we began again and helped them, even gave money, a large sum, for the beautiful church building in Prague, when the London Conference was held in 1920. Dr. Prestridge raised money through his paper for a window in that church, commemorating John Huss."

The Watchman Examiner of May 5, 1938, said: "As goes the local Baptist church so go the great Baptist Conventions; as go the Baptist Conventions, so goes the Baptist World Alliance; as goes the Alliance, so goes the worldwide Christian movement. Though we are simply saying that, whether we are conscious of it or not, Baptists have a tremendous responsibility toward worldwide Christianity . . Frequently now, through our Baptist World Alliance Committees on Public Relations, our representatives appear before government officials to press the cause of religious liberty in lands where oppression defeats the cause of Christ."

I am sure that Dr. Prestridge is very grateful and rejoices that Dr. George W. Truett, Dr. J. H. Rushbrooke and others are now developing this work and passing it on in ever more and more successful service to the Baptist peoples of the world, and to the Kingdom of God.

Baptists in 1975.

In the course of Christianity and Current Thought in the session 1938-9, the students were asked to prepare each independently a paper setting forth an ideal for Baptists in 1975. It was pointed out that the intervening period will encompass the active ministry of these people. They should have ideal goals, wholly practical and practicable, toward which they will be working. Students were left entirely free beyond these general suggestions. Of more than seventy students not as many as half a dozen failed to take the matter seriously. Of the papers submitted four are published here, illustrating approaches and types of thinking. There were ten ladies in the class, one of whose papers is printed. The selections represent a wide geographical range. It will be understood that these students have not yet matured their views, as also that, as is the case with all contributors, the Review and Expositor does not necessarily approve the ideas presented. MANAGING EDITOR

ALENE CRUTCHER, LOUISVILLE, KY.

Browning said, "Our reach should exceed our grasp, or what's heaven for?" I hope, therefore, the ideals I shall set for our denomination are sufficiently high—beyond our present grasp. They will not be reached even by 1975, perhaps, but I trust that we shall be working toward them.

May I first state briefly what seem to me to be our serious problems? I realize that these problems are not the exclusive property of Baptists. They present a challenge to young people of all Christian denominations.

First—It seems that for years past Baptists have been in a great era of building. I was surprised to read that we have more churches than we have ordained pastors. Some pastors, of course, serve more than one church; and a good many churches have but one preaching service a month. There are numbers of Baptist churches even in large cities that have very small enrolments; while others number their members by the thousands. Many churches have been lo-

cated without reference to other churches of the same denomination in the community. That is true not only in cities, but in small villages where there is often a Baptist church within the village itself and a few miles away there is another—both struggling along with a few members, inadequate funds, ill-equipped buildings. In the larger cities nearly always we can find old churches, once in the center of residential sections, now surrounded by businesses or by boarding houses. Whereas their members in former years were well-to-do, the church's territory now contains numbers of the underprivileged and of transients. Naturally these churches cannot minister to the people in their fields in the same way in which they served in years gone by. The whole problem of their work needs to be reinterpreted. Yet the few survivors of the old regime set themselves against any changes; and a great missionary opportunity is being lost. In some cases these old churches might well be abandoned, and the funds necessary to keep them going concentrated on other churches. The money used for them is like that used to supply flowers for the graves of the dead. While this is a lovely thing to do, yet it is wrong to take money for such a purpose when, perhaps, it is needed to buy bread for the living.

Second—We have to face the fact that evangelism has fallen to a very low ebb. Among Southern Baptists in 1937 it took 22.4 persons a whole year to win one person to Christ. Of course, that means that most of those twenty-two persons actually did nothing to bring a life into the Kingdom of God. Baptists in general do not seem to raise this regretful average.

Third—Very closely allied to the second problem is the fact that only about thirty-five percent of our Baptist people are enlisted. Our churches carry thousands of inactive, uninterested, untouched members upon their rolls; and numbers of these are spiritually ill. Besides the unenlisted upon the church rolls there are millions completely outside the church, with thousands being added to that number every year.

Fourth—Baptists have not yet solved the problem of education. Sunday Schools, the chief religious educational agency of our churches, show losses. There seems to be much confusion as to how the work of the various organizations within the church may be properly correlated to prevent wasteful overlapping. Religious education in rural churches is, in many cases, almost non-existent. Standards for such education even in the cities are not sufficiently high. Of course, we have our "Standards of Excellence;" and many organizations show by "stars" on their "Standards" that they are "Excellent," although strangely enough many members of the same organizations fail to show a corresponding excellence of character. A member of an R. A., our organization for giving missionary education to our boys, compares that organization to the Boy Scout organization in this way—"The R. A. is like a model-T Ford, while the Scout organization is like a Cadillac." The aims and ideals of the organizations are splendid; but our methods of carrying out those aims and ideals must be at fault. Most of our churches lack funds to equip their educational plants properly. I know that Christian character can be guided in its development without all the "helps" produced in our modern day. One room churches of the past have, without any equipment save that of godly men and women as teachers and workers, guided the growth of the finest type of Christian character; but that doesn't mean we shouldn't desire to have all the best educational aids we can obtain in our churches along with the genuinely Christian workers. "To ignore modernization of method and the popularization of appeal is to manifest the stupidity which Jesus condemned when he said, 'The children of this world are in their generation wiser than the children of light'." (Quoted from Dr. Sockman.) Brilliant minds come out of one room secular schools in years past; but we do not scorn the valuable methods, the material aids developed to help our children in the secular schools today. Still in the educational field we find a vast area, largely untouched by our churches. I refer to the many college students in our college and

university towns. Churches do make a point of welcoming students. However, pastors busy with their own congregations and overworked, cannot make the personal contacts necessary to enlist this great number of students. We know many of these young people do drift away from religious influences when they exchange homelife for university life. Those connected with such schools tell me that the boys especially are neglected, and many of them are as young as sixteen. There are large areas of this huge field untouched even though we do have some student secretaries and some religious activities on the campuses.

Fifth—Too large a percentage of our gifts goes to local expenses, too little to missions, education, benevolences. "It would be a sad day for any church if it limited its vision to its own life or made its own perpetuation and growth its primary object." (Quoted from Dr. Kenneth Scott Latourette.) Are there not some indications that many Baptist churches are experiencing such "sad days?"

Sixth—I wish that in phraseology and in action we would exchange the term "benevolence," or "wishing well," for "beneficence," or "doing well." More of us should be actively engaged in lifting the level of life for the underprivileged (I hate that term). Baptists are too afraid of the "social gospel," which I understand to mean helping people live better lives here as well as hereafter.

Seventh—Many mission fields have been entered. Splendid things have been accomplished. Yet are the fields adequately staffed and equipped? Are we not handicapping our missionaries by expecting them to do the work of several persons with the funds of about one-fourth a person?

Yes, Baptists even in 1939 have many problems; but Baptists have faced mountainous obstacles and have overcome them before, have faced perplexing problems and have solved them many times. We who are young Baptists looking forward to doing something constructive in the next thirty-six years ought to remind ourselves of the gains of the past. We could not have advanced to our present position had not our fathers been faithful and fine. We have the

splendid foundation laid by them upon which to build; and we should be very much ashamed of ourselves if we did not accomplish something real in the establishment and extension of the Kingdom of God through our denomination by 1975.

Taking Our Stand in 1975, What Do We See?

Baptists have not disappeared from the earth. They have maintained their "denominational integrity." At the same time more of them are expressing their belief in Christian unity in practical ways. The attitude of the old theologian who said he was open to conviction but would like to see anyone who could convince him is seen less and less. More of our Baptist people have come to realize the value of co-operation with other Christian groups and within their own denomination. They have to a large extent realized that the "conflict is not between beliefs, but between belief and unbelief." More constructive efforts are being made to enlarge the vision of local churches, since "the religion of Jesus does not live to itself either in the local church or the native land but through a growing fellowship in the world kingdom of united Christians."

If we examine statistics, we may be a bit disappointed. After all the *number* of churches has not increased as much as we should have expected in thirty-six years. Why? In the first place the great era of building has given way to another era. Our emphasis is not now so much upon building churches as upon building *vitality* in those we have. There are many more strong churches than was the case in 1939. Each state, having mapped out its territory and being conversant with the needs of its people, has a definite plan showing the strategic locations for the churches. Churches are rarely located now without attention to what Dr. Sockman calls, "denominational comity." Yes, there is courtesy between Baptist churches! Where it has been advisable and where it has been permitted by the churches themselves, small and weak churches have been combined. This is true in cities and in certain rural sections. Strength

has been infused in weak churches; for small enrolments have been enlarged so the churches have more workers and greater funds. Money that in former years was spent on building so many churches now is used to enlarge those built, and to equip educational plants in the churches, to extend missionary and social work. A great number of our Baptist churches in 1939 were in debt paying for those comparatively new buildings. Many of these are now free from those debts, and this money is diverted into the other channels mentioned. In the second place the problem of the old church that had outlived its usefulness and of the one surrounded by the underprivileged and transients has been met in this way in a number of cities: all the churches of the denomination within the city have co-operated to build and maintain in the midst of the "slum" section a large, well-equipped plant which is church and social and religious educational center for the children and adults who live under unfavorable conditions. These buildings are attractive. They do not look like the bare, little houses or "storefronts" we called "mission churches" or "settlement houses" in 1939. No one of the Baptist churches of the city could maintain the plant by itself, but the co-operative effort of all provides sufficient funds as well as enough workers. Young workers from all the Baptist churches of the city find in these plants an opportunity to serve in constructive ways. Then, the churches drawn together by their common interest in this plant are unified as they were not before. Each of these several plants has its own pastor and in most cases there are several other salaried workers. There are libraries, courses in adult education, religious education for young and old; there are well-planned programs of recreation. These plants are not just social settlements, however. They are truly churches. The programs of education and recreation as well as of evangelism are Christ-centered. The programs are seven-day and seven-night a week affairs. Their value to people lacking opportunities is incalculable, and they are splendid training grounds for young religious workers from the city's churches. They are enlisting many who formerly

thought of religion in terms of the "lecture room" instead of the "laboratory" where one could actually put the Christian principles to work.

City churches have not been the only ones to profit by combination. Rural churches, as I have already said, have been improved where it has been possible to strengthen them by combining. Greater funds thus have been used to make these the center and focus of rural life religiously and recreationally. Back in 1939 we often looked at the fine public rural schools, so different from the one room schools of former years; and we wistfully wondered if the time would ever come when our rural churches might be improved as much. Public sentiment in our rural districts has been educated so that people realize that it is as important to have good educational equipment in the religious educational field as in the secular educational field.

Again, the concentration on fewer and stronger churches has reacted favorably in our educational field, for naturally it has been possible to improve the facilities. We speak almost entirely now of the Church-School. Our three departments of religious education, the Sunday School, Baptist Training Union, and Missionary Education organizations are not spoken of as if they were three entirely separate functions of the church. The training offered by each is considered a part of the curriculum of the unified Church-School. The most effective of the Church-Schools have Church Boards of Christian Education to counsel, to be partners in the work of religious education; good systems of records for every phase of work, while the statistics these records contain are considered in the light of their spiritual values; general and immediate objectives; leaders who measure attainments in the lives of pupils by the four-fold test based on Christ's life, his work, his attitudes in social relationships, his exemplification of the principles of sacrifice. There has been a rediscovery of the Church as the School of Christ for the purpose of teaching what he taught, of leading people to obey what he said, of developing Christ-like character. The realization has grown to greater pro-

portions that it is not enough to lead people to know *about* Christ; it is not enough to produce skilled Bible students. The supreme purpose is to lead *to* Christ, and to take the new life and seek to perfect it. In 1939 we could look back about three decades and see that it was only after some controversy that "graded lessons" were adopted. Now at the end of a little more than three decades from 1939 we find that motion pictures are being used a great deal for presenting the instruction in the Church-School. Mission fields and social needs are presented vividly through this instrument. Not so much is taken for granted as to the understanding of new members and young people in regard to vital Christian principles and to church doctrines. Teaching these is definitely part of the Church-School curriculum. The Church-School believes in the "laboratory method," and it tries to lead its pupils into actual service. Its leaders survey their field, find out the specific needs of the city's unfortunates or the rural problems. In the cities where those "evangelistic-educational plants" supported by all the churches are located, pupils may be led into service through these. Actual conditions of contemporary life, actual trends in current thought are studied in the Church-Schools. Through it all there is an attempt to develop in the members that "Christ-like imagination" so necessary for social redemption. The Church-Schools are not something "apart" from every-day life, but are "a part" of it. Their main "standard" is to measure whether or not the pupils are showing in actual living that they have learned that their religion is intended to cover every area of life. Many more of the churches have Educational Directors who, among other duties, make it their business to be "talent scouts," searching out the specific abilities of the members of the church. Realizing that few will volunteer their services, these directors try to learn what special business ability, hobbies and interests the members have. Then, they know in what phases of work to seek to enlist them. Many Church-Schools maintain as important parts of their work Child-study Clubs for parents; and open forums for discussion of questions on

the application of Christian principles to industry, politics, social life. Through such forums the pastor finds an added opportunity to cultivate the personal friendship of his people. Church-school heads plan for genuine periods of worship; for recreation; organize for enlisting the unenlisted of the community; arrange for leadership training in administration, teaching, worship, evangelism, service and recreation.

Enlarged facilities of the churches due to combination lead to more work among college students in college towns. Certain workers are especially designated to make contacts with these young people. Services and activities to suit their needs are planned. Through the improvement in educational facilities, through opportunities for service in the big city plants, the problem of enlistment in useful and interesting work is being solved. Definite training in personal work, training that is co-ordinated, regular not sporadic, is bearing fruit in greater efforts put forth to win others. Many churches have committees that actually work to investigate moral and social conditions in their communities. These committees give the information which is accurate to the people of the church; and efforts are made to alleviate or cure hurtful conditions. These committees co-operate with a central committee of the denomination which operates on a larger scale for the improvement of conditions affecting moral and spiritual welfare. Needs made real are leading to the more active participation of the people in social uplift.

Baptists are beginning to co-operate more with other denominations in missionary work on foreign fields. Representatives from the Foreign Mission Boards of all evangelical denominations act for their particular groups in making a more equable division of the mission fields. Of course, division of fields was the policy followed in 1939; but there seems to have been an improvement along this line in recent years. There is not so much overlapping of work—of Baptists, Methodists and others working in the same foreign fields. Each denomination has fewer fields. Therefore,

each can concentrate more on those it has, with the result that the fields are better staffed, better equipped, better financed. Workers, who are not now called on to do so many things, can spend more time in training the native workers who are eventually to take over the entire work. Division of fields is made after a careful study of the success of the various denominations in the different fields. Where one denomination has shown it can reach the people more effectively, it is allotted that field.

Back to 1939

Young people may be dreamers of dreams, seers of visions as they look toward the year 1975; but if they are to be "practical builders of the Kingdom of God" (quoted from Dr. Carver), they must get to work and do the best they can with the best they have, ever seeking to better that best and move forward surely if slowly. They should remember the valuable heritage of the past and build upon it for the future. As my pastor has said, "Let us take off our hats to the past, and our coats to the future."

Das Kelley Barnett, Texas

To attempt to formulate at twenty-five years of age principles which one hopes to realize in the life of his denomination forty years hence is a task of obvious difficulty. Yet to attempt such a formulation is a privilege of all who have had a vital experience with God through Jesus Christ our Lord. For, as Luccock points out, "No creed that has meaning for life ever began with 'I believe.' That is the end step of a process of experience, awareness, eyesight, observation."[1] I cannot write my hopes for the Baptists coldly and abstractly, for my hopes for tomorrow are rooted in the reality of my religious experience today. I am well aware that my gen-

[1] Luccock, Halford E., **Christian Faith and Economic Change,** p. 92.

eralizations as to the place of the Baptists now and in the future are immature and inchoate. Yet, as Archbishop Temple remarked, "At thirty-one . . . 'we are young men, and our responsibility is of a different kind. It is the responsibility of making experiments'."[2] But let it be stated at the beginning that the basis of this formulation of aims and goals to be realized by 1975 has its beginning in a religious experience which in itself demands a consideration of how it may best be related to the apprehension "σὺν πάσιν τοῖς ἁγίοις".

However, this intent of God is seen in a Weltanschauung beyond our denomination, which concept is the basis for our existence as a denomination and a raison d'etre for our appearance in history as a distinct body of the Christian Movement. For this reason it will be necessary to consider first the philosophical and historical origins of Baptist principles before an attempt is made to indicate expectations for their future progress. The philosophical basis of most religions is theism, and the theism of Christianity is that revealed in the historic manifestation of the nature of God in the person of Jesus of Nazareth. Too much emphasis cannot be placed on the word "historic" when properly defined. "History is that stage or phase of nature in which man, the only known creature of nature endowed with freedom, plays a co-operative part."[3] The relationship of Christianity to the general field of history has been defined thus: "By the relationship of history to Christianity is meant that Christianity is made of the very substance of history, that it is history, a distinct movement within the historical continuum, that is part and parcel of the historical process and, as such, can be comprehensively defined only by using as part of the definition the concrete terms by which history itself is defined."[4] To understand the Christian revelation it is necessary to apprehend it as a distinct phase in the revelation of God, for from the Christian viewpoint of history all of our knowledge has been and is being mediated to us from God. Morrison explains this by

[2] Horton, Walter H., **Contemporary English Theology**, p. 149.
[3] Morrison, Charles C., **The Field of Modern Theology**, "Christendom," Winter, 1934.
[4] Ibid

saying: "This requires (1) that it shall come to terms with the concept of history in general, and (2) that it shall carefully distinguish that particular movement or continuum in history with which, as Christian theology, it is primarily and inclusively concerned."[5]

What is the nature of this particular movement in history? By the supreme revelation of God is meant that event in history centered in the life of Christ. This revelation is seen in the person of Christ, the founding of the church as the extended body of Christ in the world. Here we have a spiritual force released into the current of human life, an initiatory cause; a force which is to have its ramifications in the constant inter-change of human experience becoming both a positive factor in changing the world and at the same time a passive element, being conditioned by the world in which it has attempted to realize its ideals. The wine of Christianity was new but in many cases its containers were old and antedating it many years. The inevitable result has been constant tension between the original faith and contemporary forms in which it has been forced to orient itself. In the teaching of Jesus there is little evidence of an attempt on his part to express his teachings in systematic form.[6] This does not mean that Jesus lacked a world-view. Duvall established the fact that Jesus did have a philosophy of life: Jesus accepted simply the actuality of God, and his teachings were the natural, spontaneous development of such a theocentric concept relating itself to concrete human incidents. By the laws of religious growth it was necessary for the enthusiasm and spirit of the Founder to be related to some philosophical view, thus creating an instrument of theology indispensable in making Christianity a world force in the current of history. The beginnings of this process are seen in the New Testament in Paul's interpretation of Jesus, and in his Ephesians the cosmic nature of Christianity is seen; but this cosmic outlook of Christianity is not simply a world-view, it is more; it not only claims the primacy in the world of ideas, but it has had the

[5] Ibid
[6] Duvall, **Great Thinkers, "The Philosophy of Jesus."**

audacity throughout history to judge all competing views. From the beginning other views have challenged this audacity and have weakened the power of Christianity, not by open conflict, but by the more subtle process of synthesis.[7] This synthesis is seen in the contribution of Paul, Greek philosophy, Roman law, the feudalism of the Middle Ages and the recent absorption by Christianity of the democratic principles as taught in the last two hundred years. But the faith was not passive in the process and from time to time Christianity has exhibited that faculty unique to itself of generating new spiritual power, breaking the fetters of its theological and political prison, returning like the compass needle to the lodestone of its source, the incarnation of Jesus in history.[8] The Reformation, with its emphasis on faith as a means of salvation and the Bible as the final authority for faith and practice, is the outstanding example of the creative force of Christianity in overcoming its own handicaps. Granted that the success of the Reformation was due in a large measure to secular co-operation on the part of princes actuated by an ulterior motive, yet it stands in history and extends into modern life as a spiritual force of supreme importance.[9]

The divisions of the Reformation were varied and intensive; Calvin in Geneva forged in his cool, careful manner the logical chains of a great Puritan Theology; Henry the VIII, opportunist that he was, used the spirit of rebellion to separate England from papal control; Knox caught Calvin's flame and returned to establish the Presbyterian Church in Scotland. It was from this stormy period of theological controversy that the seeds of the Separatist movement began to grow and during these days there emerged into historic prominence a group of people known as Baptists. Their influence in England was that of a minority, and only with their transplanting to America did they begin to exercise influence in great numbers. Their importance in America takes rise in 1636 when Roger Williams was driven out of Massachusetts and founded the colony of Rhode Island. The first Baptist Church

[7] Kurtz, **Church History,** Vol. I, Ninth Edition, p. 98.
[8] Fisher, George P., **History of the Christian Church,** p. 288.
[9] Walker, Williston, **A History of the Christian Church,** p. 379.

in Rhode Island was founded in 1639 and from this historic event the Baptists began their contribution to American life. Of great importance at this early period was the Baptist principle, which later became an American principle, of non-interference of the state with religion and the legal equality of all religions.[10]

From this point the Baptists began to grow, but their great opportunity for growth came after the Revolution in which America secured its independence. With restless feet the American people moved westward to establish new homes and to find new modes of religious expression. Behind the weary tread of the pioneer there came the circuit rider with his Gospel message. He was sorely needed to meet the developing irreligion of his day, which the French Revolution had succeeded in stamping in the form of rationalistic philosophy upon the minds of the American thinkers. This pagan influence had seeped down from them even to the American backwoods settlements. Thus prior to the great awakening of 1811 the spiritual and moral conditions of the Western states were at a low ebb. The Episcopal Church in Virginia had failed as a spiritual force within the state. Its clergy, weakened by the rationalistic conceptions of God, were poor factors in evangelizing the vigorous, sinful, pagan frontier. The spiritual winning of the West became the responsibility largely of two comparatively recent religious bodies: namely, the Methodist and Baptist. Both were well adapted to the task. The crusading bishop, Francis Asbury, having been ordained by Coke, launched a successful organization west of the Alleghenies by personal supervision.[11]

What the Methodists secured by their excellent system of organization the Baptists equaled by their direct appeal to the believer and by the elasticity of their democratic, individual churches which were well adapted to a frontier people. Thus these two great denominations became the dominant faith in the South and West.[12]

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[10] Moncrief, John W., **A Short History of the Christian Church,** pp. 411-12.
[11] **A Dictionary of American Biography,** topic "Francis Asbury."
[12] Adams, James T., **Epic of America,** p. 127.

But denominational success must pay the price of conditioning on the part of the community in which the success has been acquired. We won the South. But when the winning was completed we had become so identified with the people that our faith had become provincial, dominated by the economic and political life of the section. Baptists thus came to defend slavery from the pulpit. And when the smoke of battle had cleared away Baptist chaplains returned from the Confederate Army to assist a defeated, demoralized people in the reconstruction of a New South.[13]

At the present time white Southern Baptists number over four million people. In history Baptists have appeared as a minority group, formulating their doctrines from the New Testament plus the political ideas of their times. Our success in America has not been due so much to special providential guidance as some have advocated, but more to an advantageous historical situation which we were able to conquer by elasticity of organization, emotionalism in preaching and effective organization.

The issue now is, shall we enter upon a period of maturity in which our historical principles will bear their full fruit, or, shall we crystallize into a static, dogmatic sect, having little possibility of influencing the larger Christian world? It is the former that I hope to see realized by 1975.

The first factor in bringing our historic principles to maturity is to maintain the right of private judgment on the part of the individual members of the denomination. The right inherent in the teaching of early Baptists of critical judgment, by the individual churches and members, of any denominational polity or doctrine must be maintained at whatever cost in the face of growing centralization of control both of organization and thought by the Southern Baptist Convention. Until now we have been laying broad foundations, drawing in sweeping lines the pattern of our religious existence. We have not remained with the goods; we have gone into the battle. In the midst of a growing, changing frontier we have forged in the heat of necessity our theological concepts of

[13] Robertson, A. T., **Life and Letters of John A. Broaddus.**

God, sin, immortality, missions, and church polity. The result has been unprecedented growth without sufficient depth. For our lack of depth we have substituted centrality of organization, the ideal of church efficiency, and a subtle, invisible method of pulpit control by state secretaries, special workers and denominational papers. This is not maturity, this is crystallization, stagnation, and can lead only to the loss of a prophetic ministry in the time of "the breaking of the Nations!" So unnoticed has been this gradual encroachment on the freedom of the churches and the preaching of the ministers that a thought-provoking article: "Present-Day Ecclesiastical Drifts Among Southern Baptists and the Effect on Missions,"[14] by Dr. W. W. Barnes, was needed to remind Southern Baptists of their trends. Our traditional capacity of adjustment must not be handicapped by leaders who burn offerings to the twin gods of numbers and efficiency and in so doing neglect the individual sacrifice of personality to that all-inclusive concept, the extension of the person of Christ through his church into the world.

Having then set forth the right of a continuous critical judgment of our Baptist position at any time, I turn to the second factor necessary for maturity, namely, a change in our present form of worship. The frontier tradition of democracy and simplicity has given a certain crudeness to our worship. It is hoped that by 1975 our people will have learned that simplicity in worship does not eliminate reverence in worship, reverence for the house of God and the ordinances as administered by the church. There are encouraging indications that we are making beginnings in employing the best in church music and that we are gradually coming to utilize the great traditions in architecture with their psychological effects on the worship and conduct of the communicant. Because we are a free people is no reason for building our churches like barns and conducting our worship like a luncheon club meeting or a singing convention. Surely it is not unreasonable to hope that by 1975 our worship shall be more spiritual, more reverent, and will have appropriated

[14] **The Review and Expositor, October, 1937.**

much of the worship technique and customs of the older churches modified by the Baptist genius.

A third factor in achieving our maturity is the clarification of our relationship to the so-called social gospel. It is significant that this movement was initiated by a Baptist, Walter Rauschenbusch. In the South there is a well-organized opposition to this social movement, as expressed in the Southern Baptist Convention that met in St. Louis in 1936. Yet from our historical position there is little reason to oppose such a movement, for a casual survey of Baptist history reveals that our teachings did not all spring into being full-born, but were often the results of growing convictions on the part of persecuted minorities who in their loyalty to the New Testament were at last able to make an impact upon others. As Dr. Tidwell of Baylor University has so ably advocated, ours has been a growing doctrine. Needless to say, such growth has not been without its inward conflict. The great conflict over missions among Baptists in the first half of the nineteenth century with its resulting schism is an excellent example of the opposition of a more conservative element to a growing truth.[15] One would not say a "new truth," but a forgotten truth. Religious truth in its application to changing conditions must not be static, but dynamic. Could it be possible that in our effort to hold our hard won influence on the South we have entered a period of entrenchment, depending upon superior organizing faculties for our success; instead of the more Christ-like attempt to secure the loyalty of the Southern people on the basis of what we are attempting to do for the world instead of by an appeal to an unreasoning emotional loyalty to our past? Let us ask the question frankly: Does not the Lordship of Christ carry a social implication to mankind which we have ignored? We, of all people, should have theological depth to realize the social meaning of the Kingdom of God. In presenting this social movement to our people it is well to heed the advice given in the article, "Walter Rauschenbusch: Twenty Years After."[16] "They will

[15] Mead, Frank S., **See These Banners,** p. 90.
[16] McGiffert, G., "Walter Rauschenbusch: Twenty Years After," Christendom, Winter, 1938.

need to watch out lest they repeat the lopsided pattern of theological change whose imprint has marred and scarred their own religious living; more specifically they will need to make the doctrine of the incarnation, divorced from its ecclesiastical and sacrimentarian connotations, the doctrine of God as Creator, and the doctrine of the atonement, the three legs necessary to sustain and propel the gospel."[17] It is my conviction that with our doctrinal heritage we will be able to maintain the great theological principles as emphasized by McGiffert in the above quotation, but whether or not we shall be able to preach a social gospel sufficient to meet the social injustices and problems of the South is a question that will increasingly occupy the minds of some of us between now and 1975.

Another important factor in the maturity of Baptists is the continuing realization of our ideal of the complete separation of church and state. One of the most serious phases of modern life is the social disintegration of the national community and family life of modern man. This combined with inward tension of personality tends to disorganize the whole life of humanity.[18] Many are the attempts to explain the breakdown of social solidarity and personal integrity. Perhaps the most plausible and tragic answer is found in Spengler who, in his work, *The Decline of the West,* sees the twilight of western civilization.[19] National states, realizing that this social disintegration is a menace to the security of their national existence and their historical continuity as a people, have utilized drastic methods to effect national unity. With many nations there has been a patriotic appeal to their past glory and ideals, as in the case of Ireland and Germany. With others there has been an appeal to new loyalties and political ideas as in the case of Russia. With the United States there has been a growing infringement on the personal rights of the citizens under the thin disguise of emergency legislation. But the rather recent experience of the World War reminds

[17] Ibid, concluding paragraph.
[18] Oldham, J. H., The Oxford Conference (Official Report) Additional Report on the Section of Church and Community, p. 172.
[19] Spengler, **The Decline of the West** (English translation).

us that powers usurped in times of national emergency are not returned to the people after the crisis has passed, but are elevated to a permanent status in policies of the government.

Of vital concern to Baptists in the recent encroachments of the national government is an amendment advocated by Mrs. O'Day to strike out the exclusion clause in the Social Security Act. Should this amendment take effect it would cause at once an undesirable relationship between the churches and the state. This bill reminds us that the hard won principle of the separation of church and state is not to be maintained by assuming that it has become a fixed policy in American government, but by constant stimulation of the minds and consciences of the American people.[20] Clearly this is to be a vital issue in the years between now and 1975 at which time it is hoped that Baptists will be vigorously maintaining their traditional position and that they will have been an important factor in disseminating this ideal in the minds of that element of our population who have little, if any, conception of the true meaning of religious liberty.

Of major importance in our denominational maturity are the relative emphases we will be placing on theological and philosophical principles in 1975. It seems that the world is governed largely by ideas and that if our ideas are sound in 1975 we need not fear our development in numbers, organizations, benevolences and missionary expansion. For that reason, I am advocating that we develop a comprehensive theology that will include in its content a satisfactory and reasonable explanation for our position, first, as a factor in the world progress of Christianity and, second, that this theology and philosophy will indicate the road along which we might travel to combine our traditional thought and organization in, frankly, an ideally world church which is a unity not only in spirit, but in organization.

What then shall be the theology by 1975? At the beginning of this phase of the discussion, let it be said that it is the conviction of the writer that our theology must free itself

[20] Concerning the Amendment see the Social Security Act, John R. Sampey, for the Faculty.

from the stamp of Southern provincialism and conservative dogmatism. Modern trends in theology are deep and significant. For example, the statement of Dean Sperry in his discussion concerning his change in theological thought in the last ten years: "The essential unity of the church, the futility of denominational shibboteths, the need for basic and fundamental morality, especially on the part of social groups, the collapse of all sorts of dilettante procedures have marked the emergence of a somewhat sterner and more serious personal faith in the churches than had existed previously."[21] The reason for such a statement on the part of Dean Sperry is seen in the conditions of the modern world. The offensive arrogance of the totalitarian state; the mass paganizing of the people by cheap movies, newspapers and secular ideas; the division in the church as the body of Christ, with its resultant crippling of the effectiveness of the Christian message; the prevalent philosophy of international anarchy with its flagrant disregard of treaties as mere scraps of paper; the suffering of the world's persecuted minorities along with the misery of labor and the vulgar display of ostentatious wealth, all have combined to challenge a smug church, pleasingly engaged in theological banter over the lecture-desk as to the historic meaning of βαπτίζω to bear effective witness to the eternal gospel which has been entrusted in its power.

The church is responding to this call and is exercising a spirit of belated repentance. Not only is the church repenting, but it is attempting almost desperately to formulate a theology that will meet present needs and unite the scattered forces of Christendom around a central theological position. Dr. Pauck in the spring of 1938 in the Inter-seminary Conference held at Louisville, Kentucky, indicated the need for such a theology and discussed the possibility of finding this theology somewhere between the extreme positions of Karl Barth with his neo-supernaturalism and Wieman with his theistic naturalism.[22] Whether it will be possible to mediate

[21] Sperry, W. L., "How My Mind Has Changed in this Decade," **Christian Century**, January 8, 1939.
[22] Personal notes—Pauck's Lectures.

between these two schools is largely a matter of conjecture. The question now is, shall we stand aloof from this general stream of thought, or, shall we, in the light of our Biblical Theology and our traditional capacity for doctrinal growth, ignore the barriers erected by doctrinal issues long since forgotten, and in so doing use our theology and our adaptiveness to make a worthy contribution to this deepening of theological thought? Perhaps this is too much to hope for, but unless we intend to be more than a sect it is necessary to attempt, at least, some reconciliation and adjustment between our traditional position and the central theological trend. To do this it will be necessary to accomplish at least two transitions from our present position. First, we should understand more clearly our relationship to the general stream of Christian history and expansion as indicated in the first part of this paper and, by thus relating ourselves to the deep current of the past we may vindicate our present position and have some indication of the trends which move in history toward, say, 1975. Second, the next transition necessary will be to participate in the larger theological thought that I have indicated. By doing this we will learn to think "together with all the saints," to eliminate sectarianism in our thought, remove barriers erected in former years and help in molding the thought and ideals of a universal Christendom. Such a transition does not mean that we neglect the great theological traditions of the past. Theology is not the plaything of a contemporary philosophy or psychology, it is firmly rooted in history and as such may exist on its own right.[23]

It is hoped that by 1975 this theology which I have indicated will include in its content: first, the doctrine of God fully developed in such a way as to comprehend both the transcendence and the immanence of the divine nature in terms of unity. Along with this conception of God there must be a theology of sin that treats of sin as more than transgression of a divine law, a theology of sin understood as the gratification of a normal impulse in an abnormal way on the part of the individual, and as the transgression of an eternal

[23] Morrison, **op. cit.**

principle of ethical conduct on the part of the nation, which transgression carried with it the unavoidable "crises" of God. Above all, this sin must be seen against the absolute holiness of God. The theology of 1975 must, of course, include in it a real conception of the person of Christ, developed with devotion, as Grensted did it in his recent book, *The Person of Christ.*[24] Rooted in this conception of the person of Christ would be the theology of the atonement, not as the mechanical appeasing of an angry God, but an eternal principle whereby the life of God as revealed in the Incarnation met the sin of man as seen in the world of that time, with the ensuing result of Calvary. This principle of the atonement is to have its subjective influence on the hearts of Christians, not as a "Moral Influence Theory" but as a vital principle of Christian living in the light of sacrifice. A theology with its basis in the nature of God and Christ as seen in the atonement would sustain all of the social relationships of humanity.

This theology would be incomplete without a comprehensive theology of missions in a day when a world culture is needed to supplant our present provincialism. For the expansion of Christianity needs a theology that will lift it above any criticism of those who are convinced that the era of missions is past. With a theology thus sustaining and encouraging the mission movement it is hoped that by 1975 Christianity will be relating itself to a growing world culture with the sequent elevation of this culture to the ideals of Christ.

Finally, and of major importance in this theology, is the conception of the universal Church as the extended Body of Christ in the world. I do not think that by 1975 Baptists will be entirely ready for church unity, but I do think that by that time we should be equipping our people for such a transition. But how is this theology to be secured and developed? There is but one answer—education. This education must be Christian. By Christian education is meant the education of the church school, the sponsoring of colleges and the training of ministers and special workers in the semi-

[24] Grensted, L. W., **The Person of Christ.**

naries.[25] The aim of such religious education should be that of imparting to the students the factual content of the Christian religion, in such a way as will equip and stimulate them to carry forward in the days ahead the same creative effort to express the Christian purpose in the new environment. Along with this essential religious aim of education is the social implication of the gospel which demands that every person shall be educated to the limit of his capacity in the arts and sciences and all other fields of modern education. By 1975 it is hoped that many of the first rate high schools which Baptists have dignified with the name colleges will have gone out of existence, to be replaced by a few colleges which have a right to the name, being thereby enabled to give a degree equivalent to that granted by state controlled institutions. The ridiculous spectacle of many Baptist schools in one state competing with other colleges and with each other, poorly equipped, cheating their students by a narrow, sectarian, unbalance education, is tragic.[26] The only compensation they offer for this lack of educational content is a vague, undefinable, intermittent, spasmodic element in their education that they call "spirituality." There is a moral factor involved in the inadequate education of many of our colleges. It is hoped that by 1975 we shall offer to the youth of the South a few well endowed, well equipped colleges having trained faculties, which colleges and faculties shall have freedom of research and in this freedom become the intellectual spearhead for Baptist advance in the larger world of thought and life. Only as we are able to free our colleges from the nightmare of financial insecurity and the investigations of uneducated, prejudiced minorities who persistently question the orthodoxy of the colleges with the resultant embarrassment on the part of the colleges and hindrance to educational growth can we make them worthy of our duty destiny. It is earnestly hoped that our colleges shall cease to be the stronghold of an outworn theology and outlook, but shall

[25] Oldham, **op. cit.,** Report of the Section on Church, Community and State in Relation to Education.

[26] Report of a Survey of Nine Baptist Educational Institutions of Kentucky, 1929.

be a dynamic factor in the molding of Christian life and thought and in helping Baptists to adjust themselves to a changing world and to the prospect of the universal Christian fellowship.

Of major importance in this educational program is the place of seminary education. My present status as a student in a theological institution will perhaps prejudice my discussion of this matter. However, I am firmly convinced that our seminary faculties are far too small to deal with the large enrolments in all of our seminaries. Such a limited faculty demands a set course of training, which does not permit electives nor stimulation of individual traits and capacities. Such a system must assume that we are all alike and need the same basic equipment. Little provision is therefore made for the training of rural ministers, for those of us who are preparing for religious teaching and thus need special courses, even prior to graduate work. This limited field of education is a handicap in developing a ministry of varied abilities and mental equipment, which ministry will be needed to effect the ideals I have previously indicated. It has become obvious that the stereotyped pattern of ministerial education is not conducive to the development of outstanding leadership and progressive thought on the part of the individual minister. Yet under the present system of an inadequate endowment this seems to be the best that we can do. Along with larger faculties it is hoped that our teachers will have sufficient leisure for research and original contributions to all the fields of learning and thought in which they are engaged. Almost pathetic is the fact that our best minds have been forced into a routine of elementary instruction, at the same time having placed upon them the added burden of justifying the idea of seminary education in the minds of the Baptist people. Such routine and activity does not allow time for reflection and maturity of thought on the part of our teachers. The fact that we have not produced outstanding thinkers in world thought is not due to the lack of native ability and genius on the part of those entrusted with teaching positions within our seminaries, but rather to the tradi-

tional Southern Baptist distrust of the thinker and the resulting glorification of the too narrow meaning of evangelism as the most effective ministry. I shall work for adequate endowment and pray that by 1975 the senior members of the faculty shall approach their ripening maturity with adequate opportunity to make a contribution to the theological and philosophical advancement of the world.

If this is done by 1975 we shall know what course to pursue: whether to continue as a separate body or take our place in the larger church fellowship. I cannot but feel that we represent a moment in the eternal ongoing of the Kingdom of God. As such I am perfectly willing for the Baptists to lose their identity as such and to become a vital pulse in the mind of the universal Church, maintaining in that Church those principles which we feel to be eternal and helping to equip it in the eternal struggle against evil. The great question now as always is between paganism and Christianity, and one of the greatest hindrances to a modern apologetics that will win the world is a tragic disunity of Christianity into its warring sects. We cannot heal the divisions of the world's life until we heed the world's injunction as it beholds our internal discord, "Physician, heal thyself."

Irving F. Rose, Rhode Island

Beginning with such a title almost commits one to the proposition that Baptists as a group of Christians within Christendom having a definite type of organization, message and program should be maintained and propagated until 1975. Dealing with such an indefinite and vague term as Baptists calls for a clarification, localization or definition of the concept Baptists before one can proceed in the realm of suggestive probabilities to set up goals and objectives for 1975. We have proceeded thus far under the assumption that as a people they were and are regarded as Christians. As Christians, due to their practice of immersion of believers, they were dubbed "baptizers" or "Baptists." Histori-

cally those who have fallen under that description have banded together in groups in various places, formulated their doctrines, organization and program, using their common interpretation of the Bible as the basis of authority. With the increasing crystalization of matters of faith, doctrine, and organization, various groups have received and given themselves names indicating their particular doctrinal emphasis, organization, or location with all falling under the general classification as "Baptists." Webster classifies sixteen various bodies of Baptists in the United States. Among these the most influential are those affiliated with the Northern and Southern Baptist Conventions. In addition to these American groups there are great bodies of Baptists in England, Europe and Asia.

We must recognize, therefore, at the outset that Baptists are divided among themselves, and no one body may be taken as the norm of Baptist doctrine, organization, polity, or program. Rather than deal in vague generalities or idealistic conceptions of Baptists as a force and factor in Christianity and the world, for practical purposes, let us take for our working basis the two most influential groups of Baptists in the United States, the Southern and the Northern Baptists. If we shall have set up some worthy objectives and goals for these two bodies of Baptists, we shall have succeeded in our task.

Such a paper as this involves a personal element in the formulation or suggestions of any objectives or goals. It means that any plans or programs suggested here are the desires of only one Baptist and as such he would not propose that these should be forced upon any group of Baptists, but being the desires of one, they constitute the areas in Baptist Christianity to which he may lend even a small influence until further enlightenment or knowledge should lead in different avenues of service and influence.

In the period of time intervening between the present and 1975, one might ideally wish for a vision or the realization of the vision like that seen by John on Patmos when he saw new heavens and a new earth where all things were

new and God was dwelling with his people and sorrow was no more. In such circumstances we are confident that the prayer and passion of Christ, as also of all his true followers, "that they might be one" would be fully realized and that there would be no need of Baptist, Methodist, Presbyterian, Lutheran, Congregational goals or objectives as such. Recognition of this fact first of all constitutes an area of thought to which the writer would aspire and hope that other Baptists would come. Working as if all depended upon us and praying as if all depended upon God presents a broad field, the borders of which have scarcely been touched; in the sympathy and recognition of people in other evangelical denominations and we have too often failed as fellow Christians acknowledging the same Lord and Master. Only too indicative of the need for growth in this respect are the current rivalries, ignorance of beliefs and work, which lead to misunderstandings and denunciations of other Christian denominations in the popular thought. Here then is a challenge to Baptists. Instead of throwing stones at our fellow Christians of other denominations, we can and must disseminate information and instruction within our own constituency leading to an intelligent understanding and appreciation of the nature and work of the other denominations. A common knowledge and a recognition of a common ground of faith is the first step toward unity of the Spirit in the bonds of peace and mutual helpfulness. Such a study will involve a re-examination of generally accepted Baptist doctrines and fields of endeavor as well as a comparison of the distinct emphases of other Christian bodies. From such a study and examination of our own fields of cultivation with those of others, we can best learn methods and fields where we can best work together and where we can best work separately, keeping always in mind the ideal pattern and goal of a body fitly framed together of all peoples, tongues and nations as the great Universal Kingdom of God.

Several fields of endeavor came to mind after a realistic recognition of differences of belief, in which goals and ob-

jectives may be set up for Baptists. Among these fields of needed greater denominational co-operation might be mentioned first that of social welfare and social work. While it is true that much of the work in this sphere of human relationships is being sponsored by municipal, county, and federal governments, it is also true that motivation, direction leadership, and ideals must be furnished by leaders of the Christian denominations. More specifically in line with our task, it could be wished that Baptists had a more vital interest and representation in personnel in organized social work. As conditions exist the largest representation of personnel comes from job-seeking Roman Catholics and Jews. With these existing conditions come the attendant evils of partiality, race and nationality prejudice, officialism, graft, and wire-pulling. Why cannot the Baptists inspire and send forth members of their constituency into these paths of service for Christ and his Kingdom? The fields of service are unlimited there in raising the moral and religious tone of society to the Christian ideals. Work among the poor, the institutionally confined and the people of other races presents challenges to the socially minded Baptist to co-operate in doing something to change the spiritual, economic, educational and moral status of these people.

Another field in which Baptists, as a denominational group, might co-operate with other denominations is that of civic enlightenment, instruction and maintenance of ideals of democratic government. Such service might be brought about through community lectures, forums, classes, and literature distribution and use.

Various other forms of community activity should enlist the interest of Baptists along with other denominations. Among these should be mentioned community wide evangelism, improvement of public morals, and molding of public opinion. While it is acknowledged that Baptists already, to a certain extent, are working in these fields of endeavor, it is suggested that rather than exert these influences by indirect and silent testimony, as is usually the case at present, the Baptists should be on the march in these fields.

Baptists in their church and denominational life must be constantly watchful of opportunities for rendering Christian service in the often forgotten districts of our highly developed community life. More immediately apparent in this connection is the need of awakened church responsibility for raising the educational, recreational and spiritual status of the Negroes in the South. Institutions should be provided in the heavily populated Negro communities, administered by co-operating Christian bodies and with a practical social, recreational and religious program. Such a program might include cooking, sewing, manual training classes, boys clubs, girls clubs, Boy Scouts, Girl Scouts, sports, music and religious education and training.

In the realm of public instruction in the schools denominational co-operation should serve to secure greater co-operation between church and school. Certificates should be required of the public schools from each pupil before graduation, specifying reception of religious education and instruction from his church. To this end time might be allotted during the school week for that purpose. In this respect Baptists could easily maintain the practice of the policy of separation of church and state without imperiling the neglect of religious instruction in the schools.

Relative to the Baptist attitude toward the relation of church and state, it is hoped that the time honored policy of their complete separation shall be preserved and that co-operation in the maintenance and extension of liberty in religion within the common law will still be pursued. In lending their practical support of this policy, Baptists, it is hoped, shall not have accepted government subsidy, remuneration or control, but shall be extending their influence in a larger measure through renewed individual interest and through force of common opinion in the policies of government both national and international toward the end of securing mutual understanding, sympathy, and religious toleration in all countries of the world. This will involve co-operation as well as aggression in the efforts towards these ends with other Christian bodies.

With respect to the missionary evangelization of the world, it is hoped that Baptists shall have missionaries in all the unevangelized fields of the world. In the practical discharge of this responsibility it is also here hoped that denominational co-operation through conferences and international councils shall aid in defining the fields, suggest methods and act in an advisory capacity to all Baptist endeavor.

The sphere of intradenominationalism offers a challenging field of co-operation. It is said that in unity there is strength. The only unity here suggested, however, is that of voluntary and spiritual interest. Perhaps the greatest force in Baptist organization which has potentialities as a unifying agency is the District Association. Among the Baptists of the North this constitutes a field of endeavor the development of which has great potentialities for the unification of influence and impact upon the world. It is to be hoped that through the extension of the organization and functions of the District Association of churches, the churches, especially in the North, will be more closely associated with one another, with the corporate work of the Convention and with churches and work of the Southern Baptist Convention. If this can be achieved co-operative evangelism of untouched fields would be made possible, greater distribution of denominational literature encouraged, institutes and study courses made possible and mutual helpfulness enhanced in all fields for co-operative endeavor. Greater co-operation between the Northern and Southern Baptist Conventions is desirable with a view to development of efficiency of methods, exchange of ideas, solutions to problems of missionary activity, social problems, gevernmental problems, and education.

In ecclesiastical organization one would wish that the principle of democracy and autonomy of the local church shall be maintained and fully realized and recognized by all Baptists. In order that the work of the organizations within the church might be better correlated and co-ordinated with one another and with the full program of the church, each church

will have an advisory body called *the church council* representing the separate organizations within the church. This council will prevent conflicts in schedules, programs, goals, and will facilitate planning and adoption of unified budgets for church. Since women constitute such a large percentage of average church active membership, the office of deaconess might effectively be added to the list of church officers with appropriate functions among the women, who would be their special care.

In matters of church program and interests there will necessarily have to be widening of interests. There should be a more broad-minded and comprehensive utilization of all possible methods of religious services and programs for achieving variety, beauty and effectiveness. The church of the future will have to enlist the services of moving picture instruction, dramatics, literature, art and recreational sports wherever necessary to build wholesome Christian character amidst the down-dragging influences of the complex urban life. Men's community club programs dealing with problems of civic, social and health betterment might be incorporated in a church program where needed.

Doctrinally I should like the Baptists to re-examine the foundations of their belief and through the approach to our doctrines by the common medium of Christian experience find a unity of belief that would transcend the minor differences of formulated doctrines or creeds and lead to a reawakening of religious zeal and evangelistic power throughout Christendom. As reinterpreters of the meaning of the Spirit of God in his living presence in history, as well as witnesses to his transcendent deity in Christian experience, I would suggest that Baptists join hands with other Christians and charge forward to the front ranks in the interest of world peace, brotherhood and Christianization.

Such foregoing suggestions are more in the nature of tasks, of which many more might be cited; but suffice it to say, by way of generalization, that I hope the Baptists may be more and more Christian in every phase of their life.

D. Edmund Hiebert, Kansas.

Being neither a prophet, nor the son of a prophet, one experiences a great deal of trepidation in seeking to project a program for the Baptists thirty-five years hence. What I would like the Baptists to be in 1975 will, in a large measure, depend upon the circumstances and conditions that will develop between now and that date. Because of the highly explosive character of modern civilization it us utterly impossible to forecast what those conditions will be by then.

That Baptists, or denominationalism as such, will or should cease to exist by then I am not at all convinced, nor could I wish for it. Denominationalism, properly conceived, still has a purpose to serve. One naturally expects that progress will be made by Baptists in the next thirty-five years, since the only alternative to progress is retrogression. It is to be sincerely desired that the progress shall be in accordance with the principles enunciated in the New Testament. The lines or phases of development that should be made will, however, be largely determined by the circumstances of the times.

Of primary importance and concern, in my mind, is the spiritual life as well as the spiritual viewpoint that should characterize Baptists by 1975. Negatively, I hope that the subtle feeling that Baptists have a monopoly on truth should be eliminated. Perhaps unconsciously Baptists have given the impression to others that they think they alone have the true interpretation of Christianity. While we need conscientiously to retain unshaken our fundamental convictions we Baptists as a whole might well exhibit a broader spirit of tolerance in dealing with those who do not see eye to eye with us. The spirit of aloofness and separateness, the product of the polemical period of denominational controversy from which we have practically emerged, might also be dispensed with quite largely with real profit to all. The Baptist people as a whole should learn definitely to see their relationship to and place in the whole stream of Christian thought and life. Baptists must continue to be

dominated by a positive spirit and conviction. They must be filled with the radiant Christ-like spirit of love for all, unstintedly giving itself in service for others. There must be an increasing sense of a divine relationship and a divine call. If Baptists do not have this sense in even a larger measure in the future their work will become mechanical, dull, and ineffective. There must be a prophetic vision of a task to be accomplished, a gospel to be interpreted in the midst of life's everyday experiences.

Ecclesiastically, I see no warrant for desiring any radical change in Baptist church polity. Baptists cannot surrender their fundamental ecclesiastical contention, namely that all believers have a right to equal privileges in the church, without losing their historic contribution to Christendom. While this does not mean, and should not mean, that Baptists may rest content upon past services and achievements, it does mean that it is the basis upon which Baptists can make even more lasting contributions in the future. It will be a sad day for Baptists when they forsake their position that Christ is the Lord of every regenerate person, that each believer stands on the same basis in Him, and that their relationship to each other is that of a spiritual democracy. The principle of democracy as the basis for Baptist polity leaves ample room for expansion and development in the local and denominational church organization. I trust that by 1975 Baptists will have made great progress in perfecting their various organizations designed to help them in the achievement of their chief objective: the development of fully rounded, mature Christian character.

The achievement of our denominational purposes will be greatly facilitated when every Baptist has learned and practices the principle of voluntary co-operation. We Baptists must increasingly learn the lesson of interdependence. We rightly exalt our individual liberty, but we shall stand in danger of losing it if the sense of interdependence is not maintained and spread to all who profess to be Baptists. I should like the Baptists of 1975 to be dominated with this conviction.

One of the changes that I would like to see accomplished among Baptist churches by 1975 relates to the matter of reception into church membership. I sincerely hope that the evil of a too easy church membership shall have been corrected. The common practice of reception into our churches today makes for havoc with the Baptist principle of a regenerated church membership. In the words of Dr. John R. Sampey, "Even the devil himself can become a member in our churches today." If the secularizing and paganizing forces at work in our land today continue to work at the present rate of increase our churches will perhaps need to revert definitely to requiring a period of probation before admission to full membership.

I have never yet felt myself strongly drawn toward, nor much interested in, the modern efforts at church union. While I earnestly desire a spiritual unity among all believers that will give them a sense of oneness and a unity of purpose and endeavor, I feel, however, that outward organic church union is not the way towards the achievement of the thing desired. Hence I cannot but hope that Baptists by 1975 will not have surrendered to such an effort. Of necessity denominationalism makes for separation, since it is based on the grouping of churches of like faith and practice in one organization. Those who for clear reasons of conscience cannot unite with a local church of another denomination and who do not agree with the views that characterize that denomination, cannot agree for their own group to unite with that other denomination without violating their own conscience. Where no such denominational differences exist there should be union. But while holding to our denominational integrity, we must beware of giving the impression of disparaging other Christian groups differing from us. We should cultivate a spirit of friendship and goodwill towards all. Baptists generally must come more largely to recognize and appreciate the high level of Christian work that is being done outside our own denominational circles. But Baptists must more than merely profess a willingness to co-operate with other Christian bodies. They

must actively co-operate with other Christian groups in the great Kingdom tasks, except where such co-operation militates against Scriptural teachings as Baptists understand them. On the mission field we must increase our practice of comity among missionary agencies. But may no practice of Baptist co-operation ever involve compromise with error or sin.

Theologically, I hope I shall never see the Baptists forsaking the stream of historical continuity. There are the basic truths of our faith which we dare not forsake if we are to remain true to our stewardship. Although ever loyal to the great basic fundamentals of Christianity, I do not hope nor anticipate that Baptist belief will crystalize into a rigid belief or creed from which none dare deviate under pain of excommunication. The Gospel has new aspects and facets that need to be developed and emphasized. Being myself conservatively inclined on questions of orthodoxy, I hope the Baptists will never come under the domination of radical liberalism, yet I feel it would be equally tragic if they came under the control of rabid conservatives unwilling for any changes to be introduced. I should like the Baptists of 1975 to be true to the stream of historical Christianity, yet vitally alive to new aspects of truth as they are uncovered. Let caution be used against a too ready acceptance of the new as the true in opposition to the old which has stood the test of experience. I should like to see the Baptists of 1975 characterized as a great group of intelligent Christians actively retaining not only the values of our conservative heritage and able to defend it, but also creatively active and on the march in accepting new aspects of truth and new fields of conquest as they are revealed.

I should like the Baptists generally by 1975 to have come to a clear understanding that the Gospel of Christ has a manward as well as a Godward aspect. May Baptists more generally learn to leave behind a one-sided evangelism that deals exclusively with the latter and come to realize that the Gospel of Jesus Christ also has some definite social implications, and then act upon them. Here again we hope

they will be able to avoid going over to the opposite extreme but may they come to see the necessity of the "individualization of the social gospel as well as the socialization of the individual gospel," as Dr. Sockman[1] so well expresses it.

I cannot but hope that the Baptists thirty-five years hence will firmly maintain their interpretation of the two ordinances as being symbolical and memorial. But may they make them more than merely two ceremonies in the Baptist church that have little or no spiritual significance and importance to the believer. They must be made rich and deeply meaningful and spiritually helpful to every believer. But it is to be hoped that Baptists in 1975 will clearly see the error of the subtle teachings about institutional sacramentalism already influencing the thinking of our land.

The distinctive Baptist principle of a free church within a free state must be maintained. Baptists have consistently contended for this principle, implicit in the Scriptures, and often at great cost. It is highly probable that here in America, well before thirty-five years have passed, Baptists shall again be called upon to defend this principle as they already must in some other lands. We hope that Baptists as well as other Christian groups may be spared the conflict with a totalitarian or a communistic state. One hesitates to venture a guess about what the future will hold on this score, yet let Baptists know the reason for the hope that liveth in them.

Out of this principle of separation of church and state arises the church's responsibility for the religious education task of our land. May Baptists, as well as other Christian denominations, by 1975 be actively engaged in a great and worthy educational effort for Christ. We need to see the necessity of a progressive religious education program that will do for our churches what our public schools have done for secular education in our land. This carries with it several implications that our present churches are just beginning to see and apply in actual practice. It will necessitate a greatly increased emphasis upon constructive leader-

[1] Recoveries in Religion, pp. 100-101.

ship training. Also such a program would mean the elimination of many of our almost countless one-room church buildings all over these states, both north and south. I would like to see Baptists by 1975 to have made great progress toward solving this small rural church problem, for in the rural church lies much of our future. To do this we must turn towards the gigantic problem of equipment to carry out this educational task. It also will require the enlistment of every church member in training, giving and active service for Christ. Along with this, Baptists must realize the need of a sane, Spirit-filled program of educational evangelism if they are to hold the young people. Unless the churches of Christ have become youth-centered rather than adult-centered by 1975 they will have largely lost their opportunity. And all of this stands in vital relationship with the spiritual condition of the church, its leaders, as well as its members.

May Baptists by 1975 have come to the realization that they should be the continuous interpreters of the whole concept of the Gospel and of the Kingdom purposes of God. A realization of this will help to lift them out of their local limitations and give them denominational loyalty and a renewed purpose and zeal for their efforts. They will then realize more fully the impossibility and the inadvisability of attempting to segregate themselves wholly from certain movements in Christendom and in the world in which they cannot fully concur. They will develop an interest in all activities of life and seek to bring the full Gospel of Christ as we understand it to bear upon those activities and trends. While holding broad and sympathetic interests, they will yet give themselves to a diligent cultivation of those fields of service for which they find themselves responsible. May they do so with the realization that Baptists are stewards of the knowledge of the great truths which they have discerned and which they must recognize as a divinely entrusted stewardship. They must either use them or lose them.

Being myself a Baptist, such are some of the positions, as I now see them, that I would like the Baptists to hold in the year 1975.

Facing Pastoral Problems.

GAINES S. DOBBINS, EDITOR

Unifying the Work of Our Southern Baptist Churches.

BY THE EDITOR

A committee of the Southern Baptist Convention was appointed at its 1937 session "to study the problem of duplication and overlapping of church agencies and activities, with a view to their more efficient coordination and correlation." This committee, after considerable correspondence, study, and discussion agreed that duplication and overlapping exist: "(1) in the membership of the organizations; (2) in materials of study courses; (3) in leadership; (4) in expressional activities."

As a result of much correspondence, conference, and discussion this paper has emerged and is presented for thoughtful consideration. It is not the report of the committee, but represents rather the viewpoint of heads of the several organizations involved.

I. OUR MANY-SIDED CHURCH LIFE

When, under pioneer conditions in the early history of America, our Baptist churches first began to develop, their first concern was for a preaching place and a preaching service. Soon there arose the demand for a teaching service to supplement the hour of worship and preaching. The stirrings of the missionary spirit led the women to form organizations in the interest of the furtherance of the gospel. Out of the youth movement grew young people's societies in the churches which later developed into an inclusive training program. Enlistment of men began with special efforts to interest them in missions, and has extended to a full-rounded "brotherhood"

organization designed to bring all the men actively into all the work of their churches. Beyond these specialized organizations are other distinctive groups—the deacons, the choir, the ushers, child study clubs, parent-teacher associations, etc.

These multiplied organizations are the result of pressure of need to which the churches have responded. When life was simple, an occasional preaching service sufficed, but as the community grew in numbers and life became more complex it was found necessary to add teaching, the study and promotion of missions, training in church membership, enlistment and development of the men, carefully selected and well-trained deacons, skilled musicians, competent ushers, various interest groups, committees for definite ministries. The degree of adjustment which a church has made from its primitive rural life to its modern complex community is largely measured in terms of the number and the variety of its distinctive organized groups.

II. Consequent Problems Which Arise

Paul compares a church to the human body, the most intricate and highly specialized organism of which we have any knowledge.

Soundness and strength, Paul points out, depend upon coordination and correlation to the end "that there should be no schism in the body; but that the members should have the same care one for another" (I Cor. 12:25). This means that there should be the right order and relationship between the preaching service, the teaching service, the training service, the prayer service, the service of missionary promotion, the service of practical activities, the service of various specialized groups. The analogy of the human body cannot be literally carried out at every point, to be sure, for churches vary as to their organizational needs. But the principle of order, right relationship, unity, harmony, efficient working together for the welfare of the whole body, applies to every church.

III. Diversity—But the Same Spirit

The cry is sometimes heard, "Our churches are organized to death!" The churches that report most baptisms, the largest gifts, the best attendance, the most effective service, the deepest interest in worldwide missions are everywhere and always the churches that are well-organized for the carrying on of an aggressive program of preaching, teaching, training, missionary promotion, personal service, soul-winning. The fruit of such organization is not death but life. Obviously the need is not for less diversity, but for more unity. It is easy for some to attach their loyalty to one special activity, forgetful of the other activities of the church. It is even possible that friction may develop among these several groups, as they overlap and get in each other's way. The call to every church is to examine its means and its ends, and to secure essential unity in the midst of necessary diversity.

IV. Vital Unity Through Intelligent Co-operation

True unity cannot be imposed from without. It is the product of a process—the voluntary working together of free men and women united in bonds of common experience, common faith, common love, common purposes. A thoughtful analysis of the areas of a church's life will raise questions that gather around certain great functions, somewhat as follows:

Unity of objectives—What are the chief objectives of the Sunday-school? the Training Union? Woman's Missionary Union? the Brotherhood? other organizations?

Unity of leadership—How *are* leaders—teachers, officers, all leaders of all organizations—discovered, selected, elected, enlisted, trained? How could all this be done so as to secure frictionless uniformity? How raise the level of leadership?

Unity of worship—Is the preaching service made central for worship? Do other organizations infringe on this central worship hour, thus weakening its appeal? Does "training in worship" in other service prepare definitely for participation in the central worship service? Is there a deep sense of

responsibility on the part of all organizations for the maintenance of this basic service of corporate worship?

Unity of study—Is there a consistent and well-rounded program of Bible study, so that the Bible study fostered by each organization supplements and reinforces that of every other organization? Is there a simple, uniform plan for securing daily Bible readings? Are study courses planned so that there is no conflict between one organization and another? Do these study courses constitute a well defined curriculum for the entire church body?

Unity of prayer—Is there emphasis on prayer throughout the church? Is there guidance toward unity of prayer for certain great objects at given times? Do "prayer calendars" harmonize? Does every department of the church emphasize the need and the importance of the mid-week prayer meeting?

Unity of service—Is there a comprehensive plan of enlistment in service of all the church members? What definite activities are included? For which of these activities does each organization of the church feel itself peculiarly responsible? How prevent overlapping and confusion at this point?

Unity in giving—Has the church a unified plan of giving? Is the church budget known, accepted, and supported by all the organizations? Is the doctrine of stewardship-tithing emphasized and practiced by all the church groups?

Unity in evangelism and missions—Do all the services and activities of the church look toward winning others to Christ? Is soul-winning kept at the center of concern of every organization? Is the missionary spirit dominant throughout the church as a whole and kept aflame in every auxiliary group? Is there a worthy division of gifts, so that a fair proportion of every dollar goes to the Co-operative Program?

Let these and similar questions be frankly faced and honestly answered, and the foundations will have been laid for vital unity based on intelligent understanding.

V. A Conspectus of the Four Major Church Organizations

Let us now view as a whole the four major organizations of a well-organized Baptist Church, keeping in mind the question, *What is the distinctive function of each?*

The Sunday School

1. *Fundamental purposes of the Sunday School*

(1) *To teach the Bible.* Teaching and learning are basic in New Testament Christianity. The Great Commission of Jesus obligates us to go, to make disciples, to baptize, to teach. The Sunday School is the all-inclusive teaching agency of our churches. Its text book is the Bible, its teachers are regenerate men and women, its learners are all who will attend, its objective is communication of truth through personality unto eternal life.

(2) *The Sunday School must reach those whom it would teach.* Every church needs an all-inclusive out-reaching agency. Since the Sunday School includes every age group, from the youngest to the oldest, its business is to discover, enroll, teach, win, and utilize every individual whom it can reach for Christ and his church.

(3) *The Sunday School must evangelize those whom it reaches and teaches.* Enrolment and instruction are means to the end of making and baptizing disciples. The Sunday School is the church at work winning the lost, beginning at home and extending unto the uttermost part of the earth. The Sunday School stands for and reinforces the whole program of the church.

(4) *The Sunday School furnishes recruits for all other church activities.* From its classes and departments the Sunday School sends out a continuous stream of members and workers from the church and all its departments. It seeks always to translate its teaching of the Bible into concrete Christian service. It lives not to build itself but consecrated Christian character.

2. *Nature and distinctive objectives of the study courses for Sunday School workers*

(1) *Officers and teachers of the Sunday School must be trained.* The administration of a school and the art of teaching must be learned. Texts are provided for this basic purpose.

(2) *The lives of officers and teachers must be enriched.* Men and women are at their best in the Sunday School who have a rich storehouse of spiritual experience and Bible knowledge from which to draw. Many books are provided which serve this end.

(3) *There is need for study which goes beyond the Sunday morning period.* Rich materials are made available for study in many fields to the teaching of the Bible and its modern application.

(4) *The new training course for Sunday School workers affords a wide and varied range in seven principal fields,* namely, the Bible, administration, teaching, doctrines in evangelism, general studies, department books, vacation Bible schools. In all of this the supreme objective of the Sunday School is kept in mind: *to teach the Bible.*

Baptist Training Union

1. *The Fundamental Purpose of the Baptist Training Union*

The aim of the Baptist Training Union is "Training in Church Membership." The word "training" as here used is an educational term. It implies that every church member should be an educated church member, well versed in all the fundamentals of the Christian faith and developed in skill to do church work. Church membership should be a rare privilege and should be held only by those who are children of God through the new birth. To be an active, participating church member one must have Christian intelligence and spiritual skill. These can come only through worship, study, and Christian training. The Training Union offers development in the individual Christian life, development in church life, and development in denominational life. This course of training in church membership is also the finest type of training for Christian living outside one's immediate church life.

The Training Union is now recognized as an essential part of the Christian educational program for every Baptist church. It adds elements of instruction and training for church members which the Sunday school, with its mixed

constituency of saved and unsaved people, cannot well give, and for which, indeed, it does not have sufficient time.

The keynote of Training Union work is the development of the individual. In order to achieve this it seeks definitely to enlist every one of its members in the following: (1) Daily Bible reading and daily prayer. (2) Systematic study of great religious themes in the quarterlies. (3) Participation in the discussions in the weekly meetings. (4) The study of stewardship and missions. (5) The systematic contribution of one's means into the church treasury for the local work, missions, and benevolences, accompanied by a definite commitment by each one to become a tither. (6) The study of the textbooks in the graded Baptist Training Union Study Course. (7) Active participation in all the activities of the Baptist Training Union through the groups and committees. (8) Regular attendance upon the worship and other services of the church. (9) Participation in all forms of church work, with particular emphasis on personal witnessing to the lost. (10) Faithful Christian living in every area of life.

The Baptist Training Union method seeks to enlist the active participation of every individual member. This element of expression in the educational process is necessary for growth, and should continue throughout life.

The Training Union mobilizes the forces of a church for the whole Sunday evening program of training, preaching, and witnessing.

2. *Nature and Objectives of the Training Union Study Course*

The Study Course is an important item in the training curriculum. The first real emphasis on a need for the study course came in the report of the Sunday School Board to the Southern Baptist Convention meeting in Kansas City in 1905, in the following words: "In our opinion it is manifest that, whether by one means or the other, we have a common and pressing need for emphasizing denominational teaching of denominational doctrine. It is hardly possible to exaggerate that phase of the work. There is need for the Baptist faith,

the Baptist spirit, the Baptist life, the Baptist sentiment, and the Baptist mission. And there is need for it with our young people if we are to make of them Christians and church members of the highest order."

The Training Union Study Course has been developed into a popular type of graded text-book study for every church member from the Junior through the Adult department. In reality it is an all-church study course. It is the only one in existence which covers the full range of subjects which all church members should study without reference to specialization in any line of church work, but rather with the idea that they should be intelligent church members in all the areas covered in these subjects.

Woman's Missionary Union

1. *Fundamental purpose of Woman's Missionary Union.* The purpose of Woman's Missionary Union has never changed since planted in 1888 in the hearts of earnest Southern Baptist women: "desirous of stimulating a missionary spirit and the grace of giving among the women and young people of the churches." Blessed as a forceful missionary agency, Woman's Missionary Union develops those activities which result in missionary passion until a Full Graded W. M. U. has become assurance of a zealous missionary church.

2. *Missions promoted in the several age groups.* Children become missionary hearted through the weekly meetings of Sunbeam Bands. Girls grow in Christian graces following the Star Ideals of Girl's Auxiliary. Young women are kept true in Christian living by the purposeful fellowship of Young Woman's Auxiliary. Baptist boys feel the enthusiasm of a real boy's organization as a part of their church life, motivated by missions. Even so women find their fullest service for Christ in this organization, satisfying their natural leadership and club instincts, thus conserving their talent for the church and the Kingdom.

3. *A Full-rounded program of missionary education.* Woman's Missionary Union, by encouraging each of its organizations to meet during week-days not only leaves Sunday freer

for other church activities but also provides mid-week missionary education for Baptist churches and thus prevents youth and womanhood from limiting their main religious observance and service to Sunday. Its plan provides under the auspices of the church, separate girl and boy organizations for their natural growth in learning the art of co-operating with others. Program meetings are planned according to the most up-to-date discussion and project methods, integrating handwork, activities and facts. Individual development is cared for in splendid plans known as the Forward Steps and Ranking System. Centering on missions an emphasis on prayer is natural. Recognition of one's stewardship becomes a living urge as mission program and mission study class give accurate understanding of the work done by money contributed through the Co-operative Program and through the offerings on which the Boards (State, Home and Foreign) count.

4. *Soul winning, prayer, Bible study essential to missions.* Since missions is a matter of soul winning, Woman's Missionary Union in all its age groups emphasizes, as its personal service, soul-winning and all the contacts which aid in the winning of souls. Praying, giving and serving are promoted by understanding God's plan for his world; therefore, Bible reading and study from a missionary viewpoint are included in W. M. U. plans.

5. *Definite mission study courses provided.* Woman's Missionary Union offers definite mission study courses. Systematically planned these give valuable cultural education and the inestimable worth of missionary information. With teachers who have developed a real mission background by their own program and mission class study, these mission study classes are worthy weeks in the bringing of young people and adults to "seek first the Kingdom of God."

History shows that unless some denominational agency majors on missionary education that denomination begins to lose missionary zeal and diminish missionary work. Southern Baptists may well be grateful to Woman's Missionary Union for her diligence in missionary education.

Baptist Brotherhood of the South

1. *Slogan and Aims.* In the slogan of the Baptist Brotherhood, "A Million Men for Christ," we find the implication of its aim and objectives. A Brotherhood is organizational, but not an organization. As an organization solely, a Brotherhood has no rightful claim to existence. It justifies itself only when it strengthens and vitalizes the whole life of the church.

2. *A Service Movement.* The Brotherhood is a movement for the promotion of the enlistment of men in the work of their individual churches, and of the denomination. It is primarily a service agency seeking to furnish a medium of expression for the impressions received in the Bible School and the development in the Training Union. Its definite purpose is to mobilize, organize, vitalize and utilize the manpower of the church.

3. *Definite Purposes.* The Brotherhood purposes to deepen spirituality, promote religious intelligence, cultivate fellowship, and stimulate activity among the men of the church; to seek in a masculine and earnest way to lead lost men to Christ, co-operating with all other existing agencies of the church and denomination in the promotion of the general work.

4. *Informed Church Membership.* Believing that we shall not be very much interested in any enterprise we do not know about, the literature of the Brotherhood is designed to develop an informed membership. The Brotherhood issues a Quarterly of thirteen studies to be used in weekly meetings, and an Annual of twelve studies to be used by Brotherhoods meeting once a month. The subjects treated in these periodicals cover the field of church and denominational problems and activities, and matters of general interest intimately related to the aims and objectives of the Brotherhood. Every precaution is taken to avoid duplication of the material in other denominational publications.

5. *Study Courses.* The Brotherhood, as such, does not propose to conduct courses of study except in subjects specifically related to its work, and essential to the accomplishment of

its purpose. On the other hand it lends its hearty support and co-operation to other existing agencies functioning more definitely in the field of study courses to the end that the men may render a more intelligent and effective spiritual service in their churches.

VI. Calendar of Denominational Activities

The Calendar of Denominational Activities which indicates certain seasons for special stress on the several causes supported by Southern Baptists is followed by all agencies doing educational work in our churches. The Baptist Training Union carries special articles in the *Training Union Magazine* dealing with the various emphases of the calendar. The Training Union program of study and activity for the year also carries each month the denominational emphasis of the calendar. The monthly programs on denominational work in the Training Union periodicals follow the denominational calendar as closely as is practicable. The Sunday school literature in special displays emphasizes at the proper time all the objects in the calendar. The Baptist Sunday School Board also publishes the materials for the special missionary days of the Sunday school, observed in March and in October. A missionary emphasis in the Sunday school lessons is also featured in *The Teacher*. The W. M. U. program of activities includes all the objects of the denominational calendar. The Brotherhood in its promotional work also follows the emphases of the calendar. State, Home, and Foreign Mission Boards, and Baptist educational and benevolent institutions, use the calendar as a guide to their special seasonal emphases. This is likewise true of the Executive Committee of the Southern Baptist Convention. This Calendar of Activities has proved to be a valuable factor in unifying the approach of the denomination to the churches in the interest of the various boards and institutions which they are called upon to support. It is an important supplement to the unified budget of the denomination in that its gives opportunity for information and inspiration concerning the causes to which the churches contribute.

VII. Daily Bible Reading Courses

For closer correlation of the several courses of Daily Bible Readings now in wide use among our people the following plan has been recommended:

(1) For the *family altar*—The Home Daily Bible Readings of the Sunday school lessons in the Improved Uniform Series; for *individual reading and devotion*—the Daily Bible Readers' Courses of the Baptist Training Union.

(2) The lists of readings for the family altar to be published by the Woman's Missionary Union in *Royal Service*, and by the Brotherhood in the *Brotherhood Quarterly;* and both lists to be published by the Sunday School Board as follows:

> The Sunday school selections, listed in periodicals for Juniors, Intermediates, Young People, and Adults, will continue (texts and comments) in *The Better Home*, each to be followed with references to Training Union selections for the day.
>
> The Training Union selections (references and comments) will continue in Baptist Training Union quarterlies for Juniors, Intermediates, Seniors, and Adults, each to be followed with references to the Sunday school selection for the day.

(3) That this two-fold course for the family altar and for daily individual readings be known as our "Convention Course of Daily Bible Readings."

(4) That, in view of the Convention's present evangelistic emphasis, we urge the members of our churches in increasing number to rebuild their family altars and deepen their devotional life by reading the Bible daily in these courses.

VIII. The "Church Council"

The most practical answer to this demand for co-ordination and correlation seems to be the "Church Council," made up of representatives from the several organizations of the church who sit together at regular intervals and under the

pastor's guidance work out problems of duplication and overlapping in Christian spirit and with the welfare of the church as a whole always in view. Out of its extensive investigation of possibilities of solution, the Committee on Co-ordination and Correlation reached this conclusion which it embodied in its recommendation to the Southern Baptist Convention:

"We recommend to pastors and churches, the formation of a church council, representing the several agencies of the church, to meet as often as may be found necessary, in order to formulate an integrated and comprehensive church program; to devise a calendar of activities; to co-ordinate the work of all the church agencies; and to discover and develop the needed workers and leaders."

IX. Record of Amazing Results

The past twenty years have been the period of greatest activity and development in the organized work of Southern Baptist churches. During this era there have been achievements unparalleled in our previous history, and unequalled by any other religious body, or combination of religious bodies, in the United States. Here are the figures as compiled by Dr. Alldredge:

Total baptisms	4,046,760
Average baptisms annually	202,328
Total net gain of church members	1,951,839
Average gain of church members annually	97,591
Gain in number of Sunday schools	5,120
Average yearly gain in Sunday schools	233
Gain in Sunday school enrolment	1,583,859
Average yearly gain in Sunday school enrolment	71,993
Gain in B. Y. P. U.'s and B. A. U.'s	29,230
Gain in Baptist Training Union enrolment	538,272
Gain in W. M. U. organizations	22,399
Gain in membership of all W. M. U. organizations (for only 10 years—1928-1938)	191,666
Number Brotherhoods, 1938	2,000
Approximate Brotherhood enrolment	50,000

In 1922 the International Council of Religious Education was formed, and became the agency of more than forty evangelical denominations for the unification and promotion of their "church schools." Perhaps the most important feature of

the International Council's work has been its leadership training activities. During the period 1923-1938 the program of leadership training has been pressed with much vigor by these forty-odd religious bodies, and in addition the International Council has carried on an independent program of training. This comparison is interesting:

Total awards issued by all denominations and International Council, 1923-1938	1,835,895
Average number awards per year all denominations and International Council	122,393
Number Sunday school awards issued by Southern Baptist Sunday School Board, 1923-38	1,384,826
Average number Sunday school awards per year by Southern Baptists	92,322
Total awards all denominations and International Council, 1938	133,330
Total Sunday school awards, Southern Baptist Sunday School Board, 1938	142,170
Total Baptist Training Union awards, 1938	243,808
Total Baptist Training Union awards (13 yrs.)	2,444,957
Woman's Missionary Union:	
Mission Study Classes conducted, 1938	43,844
Awards for completion of one Mission Study Book, 1938	181,362

Southern Baptists have had greater gains during the past twenty years in baptisms, in net church membership, in enrolment in all their church organizations, than any other evangelical denomination in the United States. They are at present issuing more awards for study courses, with equally difficult requirements, than the forty religious bodies represented in the membership of the International Council of Religious Education.

X. The Significance of Our Problems

The difficulties of co-ordination and correlation that we confront arise from several significant sources. Our basic principle of democracy and of local church autonomy makes for great diversity among free churches with great variety as to size, location, wealth, constituency. Enforced uniformity is neither desirable nor possible.

In the course of our history the several organizations of the church have developed in response to the pressure of felt

need, and have not been imposed on the churches by overhead authority. These organizations therefore have their separate traditions, their claims on loyalty, and their independence of each other that constitute elements both of strength and of weakness. It is the function of wise leadership to capitalize on the elements of strength and transform weakness into power.

Our marvelous growth carries with it inevitable difficulty. No living thing can grow with the rapidity of Southern Baptists and escape "growing pains." There is need for constant adjustment and readjustment to meet this challenging situation.

True unity is spiritual, not mechanical. The closer we come to Christ, the better we understand the Bible, the stronger become the bonds of our common faith, the more completely we are enlisted in worship and service, the easier it will be for us to achieve needed unity in plans, programs, organization.

Our paramount objective, as revealed by the studies of the committee, is two-fold—the winning to Christ of the nearly fifteen millions of souls, ten years of age and above, who are in our midst; and the enlistment in worship, Bible study, training, missionary interest, and Christian service of the more than two millions of our Southern Baptist church members who are unreached by any of our organizations. Here is the challenge that, more than anything else, will unify the work of our Southern Baptist churches.

Life Factors and Tendencies.

The Managing Editor

Baptist World Alliance.

American Baptists have the honor to be hosts to the sixth Congress of the Baptist World Alliance. Peculiarly this is the honor of Southern Baptists. To Baptist respresentatives from many nations we desire to share in the privilege of heartiest greeting. We are one family. We have different incidental features and manifestations. In the deeper characteristics of spiritual experience, church consciousness, kingdom ideals and policies we all bear the distinctive marks of our family likeness. By coming together in family reunions we deepen the sense of oneness, intesify our consciousness of mission in the world and in its history, amplify the meaning of our relation to Christ Jesus as Saviour and Lord of life and as Foundation and Builder of the Kingdom of God.

It is thirty-four years since Baptists came together on pilgrimage from many lands in London. The emotional thrills of that first meeting, with its novelty, its element of experiment and adventure, its aspects of newness and unfamiliarity can never be quite reproduced. In that memorable meeting the strangeness and novelty quickly gave place to the joys of fellowship and to the unifying mastery of the Spirit of Jesus, producing a dominating sense of joy and strength, of oneness with one another in the Lord. The hopes of the founders and leaders easily found realization in permanent organization of a universal federation of the Baptist people.

There will be very few present in Atlanta who shared in the London Congress. There will be many for whom the experiences of this Atlanta Congress will be renewing and extending experiences and purposes developed in one or more preceding convocations. The largest number in Atlanta will be having their first experience in a world assembly of Baptists. To these will come something of the sensations and the

significance which stirred the hearts and the imaginations of that first group. To all there will come realization of new meanings in our being Baptists, and of the tasks which devolve upon us by reason of our heritage, our principles, our prophetic message to all the churches of the redeemed and to the world which waits for its redemption.

The earlier Congresses of the Alliance naturally stressed primarily Baptist unity and fellowship, Baptist beliefs, practices and polity. Then came more stress upon our responsibility for the life of the world, for the religious and ethical aspects and responsibilities of the social order. Powerful tendencies in recent years toward the unity in spirit of all followers of Jesus Christ, and toward union of all evangelical Christians in comprehensive organization, have served to place in the foreground of this Congress the relation of Baptists to Christians of other communions, and of Baptist churches, and combinations of churches, to the ecclesiastical organizations of Protestantism. In giving attention to the demands of these tendencies and of the challenge which they make to our own thought and course of action we do not abandon, nor move away from, our previous emphases on the New Testament foundation of our faith, and on the historic struggles for the existence and the growth of our churches as the institution of democratic and theocratic spiritual experience and organic life in and for the religion of Jesus Christ.

We unite with our entire American brotherhood, and especially with our Southern Baptist brotherhood, in welcoming to our midst all our brethren of like precious faith, who come to our midst in the name of the Lord, of his gospel and of his glory. Southern Baptists will out-number in Atlanta those from all other parts of the world. We do not, because of this, assume any superiority. We would most carefully guard against any influence in the Congress which might arise from predominance in numbers. All of us together in the South constitute only one unit in the Baptist Alliance family. In all the deliberations and decisions of the body we would be only one modest voice, giving preference to the

voices of the other members of the family. Especially ought the representatives of small groups where the Baptists are of more recent origin to feel entirely at home and free from all embarrassment or timidity of excessive modesty.

May the Spirit of the Lord Jseus Christ be in every soul and ensoul every assembling of the saints in Atlanta.

We are pleased to carry as our first article in this issue extensive extracts from a paper by the widow of the active originator of the Alliance, including an account written by Dr. J. N. Prestridge, put in type for his paper, but not published. Mrs. Prestridge's entire manuscript will be available at a nominal price to all who are interested.

One Methodist Church

Years of discussion and preparation have recently brought to consummation the unification of the three principal Methodist denominations in the United States. Here is cause for joy among the Methodists, for congratulations on the part of all Christians who are not Methodists, and for challenge to all Christian believers to consider their own ways in the light of longings and efforts for the unification of Christendom. The Methodists will still have to face many difficulties in the way to making actual in practice the unity discovered in spirit and outlined in program. The will to unity having once established itself in control of the love of brotherhood and the ideal of corporate oneness will be able to guide in the multitudinous details of unifying and unitary working in a single church of eight million members, who have previously worked in separate groups and who would under any circumstances have numerous and sometimes extensive divergences of views.

The Baptist conception of the church prevents our feeling any overwhelming enthusiasm for ecclesiastical, theological and liturgical oneness. Some of the problems which faced the unifying conferences in Kansas City could not arise among Baptists. Our problems of unity would be different, but

probably not less difficult. It is interesting to observe that the principle of centralization was applied in the least possible measure in this Methodist union, while the principle of independent territorial freedom finds large place in the working scheme.

On the whole, in all the movements toward unification of denominations practical progress more and more tends to incorporate the principle of independence, freedom and fellowship, with variations of practice.

The union of different denominations which have a common creed and polity may very easily be over-emphasized as steps toward Church Union for all evangelical denominations. When all Methodists are united in one comprehensive Methodist church; when all Presbyterians are combined in one Presbyterian church; if all Baptists in America should be united in one Baptist Convention, these several unifications of peoples of distinctive ecclesiastical types might easily be strengthened in their distinctiveness, and their further progress in unification thereby made the more difficult. It is, of course, to be hoped that each step in union will induce more thorough thinking and rethinking of the beliefs and practices of the denominations. It is also to be hoped that we shall be brought more and more to the realization and plan of the New Testament as the touchstone, the standard, the test and the authoritative expression of the Holy Spirit as the incorporating Mind and Power of the living Christ.

Inch by Inch.

Herr Hitler has a technique which has been successful in advancing him steadily along the way of his ambition. He advances upon some item of his program of incorporating under his dominion the territory and people of other nations. By reaching after some section which he estimates to be of insufficient importance for Great Britain and France to invoke war to save, and by proclaiming that the achievement of this advance will satisfy his ambitions he proceeds inch

by inch to enlarge his domain and to increase his resources for the next advance. It is a very successful method, and extremely provoking to the powers that are opposed to his plans. How far will they allow him to go? Will he be able to continue this policy of piece-meal extension?

The Call for a World Economic Council.

The President of the United States pledged himself to the European dictators to call an economic council at which the needs and the rights of all parties to the council would be considered in the hope of peacefully providing for the legitimate desires of all. This promise was conditioned on a pledge from the dictators to abstain from forceful encroachments upon thirty-one specified nations for a period of ten years. Such a conference as is here proposed seems the only rational, humane, and promising means of overcoming the present nightmare of fear, dread and hate; and of bringing about happy living relationships among the nations of the western world.

Unfortunately, the President had preceded this address to the dictators, only two or three days before, with a declaration of determined and defiant challenge to the dictators. And in the very communication in which the conditional promise was made there was contained a fresh declaration of America's determination to be prepared by military force to keep the totalitarian states from any encroachment in the western hemisphere.

The assumption that all these thirty-one specified countries were in danger of invasion of their rights by the two dictators opened the way for the scathing and contemptuous reply of Hitler, a reply which one is bound to admit placed the the President at a serious disadvantage, for he had included some countries not under any such danger, and had omitted some which might very properly have been included. The tone of his communication suggested that sense of cleverness in which the President seems to take an adolescent pride.

Apart from all criticisms which may be made, pro or con, the President's suggestion is one of eminent, if obvious, wisdom. It is a proposition which ought to be made and received in the spirit of recognition that all men are members of a common human race, with equal rights to the natural resources provided for human welfare by the God and Father of mankind. Lovers of men, lovers of peace, lovers of righteousness, lovers of God ought to give every encouragement to such an economic council as has been proposed.

National Spend-thriftiness.

So thoroughly has the policy of solving our economic depression problems by reckless spending awakened the grabbing spirit in responsible quarters that we seem to have entered up a wild orgy of debt making. Congress, which at the beginning of its sessions showed signs of resisting the Administration's plunging, has so completely abandoned its threat of economy as now to seem bent on outdoing even Messrs. Roosevelt, Hopkins and Ickes in seeking ways to scatter money. Sectional and local greed to 'get our share while the getting is good' combines with the growing political heat to produce appropriations that swamp the imagination. The President probably has deep internal amusement at being able to call on Congress to check its extravagance.

One of the most dangerous indications of the loss of all sound reason is the argument now being deliberately used by the New Dealers who are telling us that 'we are merely borrowing from ourselves, owe the money only to ourselves, and will have to deal only with ourselves in the matter of its payment.' People who grow restless are reassured by being told with what profound concern "your Government," is looking after "your interests," and has the obligation to use its money to care for these interests. The people are supposed not to think of raising the question: Where does the government get its money?

Historical Society Bulletin.

The Southern Baptist Historical Society held an enthusiastical meeting in Oklahoma City, Wednesday, May 17. The attendance was not large but widely representative and thoroughly interested. Officers were chosen, policies projected and reports considered. By-laws were adopted. Besides the officers re-elected Dr. Thomas A. Johnson, Louisville, Kentucky, was elected Curator of Archives. Dr. F. M. Powell, Kentucky, Dr. Edwin Godbold, Missouri, and one other, were elected Vice-Presidents.

The Executive Committee was instructed to proceed as early as practicable after the adjournment of the Convention to procure a charter. All members of record at the time of applying for the charter are to be included in the list of charter members.

The Executive Committee was authorized to arrange with State Historical Societies terms of joint membership, whereby members of any State Society may for a single membership fee hold membership also in the Southern Society.

The Convention Committee on Preservation of Baptist History reported extensive progress of the History Commission toward the production of a two volume scholarly, scientific history to be ready for publication by 1945. The writer of the second volume, Dr. W. W. Barnes, Professor of Church History, Southwestern Baptist Theological Seminary, was presented to the Convention. It was announced that the Commission hopes to announce the writer of the first volume within a few weeks. The Commission estimated that $20,000 will be required to produce the manuscript. The publication and marketing of the manuscript will be provided when the manuscript has been produced.

All who are now intelligently interested in our Baptist history should actively agitate the importance of developing history mindednes among all Baptist people.

Book Reviews

I. BIBLICAL AND THEOLOGICAL.

The Clue to History. By John Macmurray, author of **Creative Society, etc.** New York and London. 1939. Harper and Brothers. 241 pages. Price $2.50.

Let us at once recognize here one of the most significant volumes in current interpretation of life and religion. Nothing is more needed than a correct philosophy of history; and this is exactly what is lacking in very much that one reads even in impressive and popular efforts to guide thought and action in this age of transition.

Mr. Macmurray has already accredited himself as one of the most vigorous and clear headed thinkers in this generation. No one man can say the final words of a philosophy for all of us, surely not of the lines along which we shall apply our philosophy.

That there is a Divine Philosophy of History, guided by an Eternal purpose of righteousness, truth and redemption; and enforced by cosmic will working through all the processes of history, is denied by some, ignored by many, accepted as essential by a limited but happily growing number. In this volume we are hot on the trail of such a philosophy. The author writes "with some misgiving," expecting his book to be "both hard to understand and easy to misunderstand." He asks his readers to put forth the necessary effort because of his "conviction that the future of Western civilization depends upon our making it." "To understand Christianity is to understand the crisis of civilization in which we are involved, and to see what we have to do."

The book starts by recognizing (Chapter I) that there is great ambiguity concerning the meaning of Christianity. The misunderstandings, according to the author, largely root back into divergent conceptions. Some interpret Christianity in

terms of "a *de facto* historic continuity;" others would define it in terms of identity of views and doctrines with those of the origin of Christianity as recorded in the New Testament. Recognizing the difficulties, Macmurray adopts historic continuity as the criterion of Christianity, but approaches every period and phase of the history with dialetic criticism.

The pages scintillate with keen analysis, brilliant thought, quotable epigram. They also challenge continuous depth and breadth of thinking and demand that the reader shall be neither a blind nor yet a too hesitant follower. He will find himself raising questions of dissent at almost every turn, but will also find that the author will usually a little later be handling the items provoking dissent.

It is impossible to do any justice to the book, or to give any adequate reaction to the book within the possible limits of a review. Its the kind of book that calls for discussion at least equal in volume to the chapter by chapter presentation. The first chapter is brief, fifteen pages. The second deals with "The Hebrew Consciousness," in twenty-five pages. It is for this reviewer here that the author makes his most fundamental slip, affecting the color of all that he says in the book. It is, to be sure, within the scope of the Old Testament, and through the consciousness of Hebrew Prophets and Saints, that "the clue to history" from God's standpoint comes to its clearest definition prior to Jesus and the New Testament. It is a damaging error to take the "Hebrew Consciousness" generally, and in the period of Christian history, as the source and the criterion of the Christian philosophy of history. This is one of the most common errors of serious thinkers, including our author; as it is also the fatal error in the Jewish interpretation of life and history. Out of this error grow many of the tragedies of the Jew in our own as in preceding days. God offered his plan of history to the world through Jews. The Jews, as a people, no more than other peoples, accepted that philosophy. The Hebrew history illustrates the judgment of history against those who will not accept the clue which God gives. They illustrate it more definitely than other peoples because, but only because, they were nearest

to the voice of God proclaiming his purpose and plan for humanity.

"The Work of Jesus" (Chapter III) occupies eighty pages, in four divisions, and is of course the heart of the discussion. The final chapter applies the principles developed to "The Progress of Europe" in the three great eras of the Christian centuries.

It will be almost misleading, but we must state "The Clue to History" of this volume in this brief quotation: "Christianity is only definable in terms of a continuity of intentional action through history." In using this clue we are warned "to be on our guard against the tendency to split the unity of the criterion into a subjective and an objective part;" and "to guard against the tendency to confuse changes in the subordinate intentions which govern stages of the continuity with changes of the defining intention itself." Let it be remembered always that the ultimate and continuously effective "intention" in history is God's, revealed and expressed in Hebrew and Christian history, supremely, most explicitly in Jesus. This Divine intention is to inspire and inform the controling and unifying intention of the Christian and the Christian movement, to sustain and judge the secondary intentions of practical plans and acts in eras and situations, which are necessarily relative. W. O. Carver

Form Criticism, Its Value and Limitations. By E. Basil Redlich. B. D. Charles Scribner's Sons. 209 Pages. 1939.

Here is a book which is made to order for those who seek a concise and understandable introduction to the newest development in New Testament criticism. The reader will find in this volume a good historical sketch of form criticism, a scholarly and objective appraisal of its assumptions and a detailed analysis of its methods in their application to the Gospels. The author has achieved a happy objectivity which enables him to set forth convincingly both the limitations and the contributions of form criticism. There can be no doubt that the time has arrived when this new method of approach

to the sources of the Gospels should be called to account before the bar of reverent and tested scholarship. In this volume the sweeping claims of the form critics have been brought before such a bar. At the same time the constructive contributions of form criticism have received justice. In his preface the author says: "Form criticism has been termed a 'discipline,' and so it is. As a method of investigation it is about twenty years old, and the exponents of the Form Critical school quite understandably overrate the value of their method, but there can be no doubt that Form Criticism has left its impress on the study of the Gospels. I have in this volume attempted to define the extent of this influence."

In connection with his discussion of the assumptions of form criticism the author takes a position concerning the length of the formative period of the Gospels that demands consideration and respect. He believes that this formative period is not nearly so long as the form critics have made it. He says: "Elsewhere, I have suggested, on other grounds that there is reason for believing that Q was written about A. D. 50, about 'twenty years after Jesus' death,' and I am glad to have the corroboration of Dibelius. Further, if we admit that Luke had made a record of stories of our Lord during his stay at Caesarea, and had later utilized this record, L, in writing the Gospel as we have it, we begin to see that the middle of the first century in the Christian era is a critical date in Form Criticism. This means, in our view, that the formative period is not the interval of time between our Lord's death and the production of Mark, somewhere in the sixth or seventh decade, but between our Lord's death and the Apostolic Council, not two generations but scarcely one generation. The formative period was relatively a short one, and written records were made during the lifetime of the Apostles."

The author has also commendably lodged a protest against the glib assurance with which the form critics have asserted that it was the Christian community which shaped the form, and often the content, of the sources of the Gospels. He well says, "Our criticism is that the life-situation might just as

readily be found in Jesus himself and that the community preserved the sayings because they were vital and authoritative pronouncements of Jesus. Paul gives definite evidence that this was the case, and he is careful to distinguish between the words of Jesus and his own dicta . . . Again, we know as a fact of experience, that a saying must come initially from an individual. A community cannot create a saying; only an individual can. A community can only transmit and preserve a saying."

This is a sample of the author's good common sense. The same poise of judgment enable him to point out the values of this new branch of New Testament criticism, which the inquisitive student will welcome, along with many other interesting matters in this worthy book.

EDWARD A. MCDOWELL

The Knowledge Of God And The Service Of God According To The Teaching Of The Reformation. By Karl Barth. Translated by J. L. M. Haire and Tan Henderson. Charles Scribner's Sons. 1939. 255 pages. Price $5.00.

Karl Barth went to Scotland to interpret the Scottish Confession to the Scots! And on the Gifford Lectureship that calls for a treatise on Natural Theology! Perhaps that is enough to stimulate curiosity concerning this book. The readers who are familiar with Barth's thought will find little here that is new, but those who are not so well informed concerning his theological position will find in this volume a welcome contribution. It is easy to read (and that is saying something, both for Barth and for Gifford lectures generally), well organized in twenty brief lectures, with a full synopsis of the author's thesis given in twenty pages at the beginning of the book, and a full citation from the original Scottish Confession of 1560 of the section that forms the basis of each lecture.

Dr. Barth quite frankly states at the outset that he cannot consistently speak directly on the theme of Natural Theology, but that there is an indirect relationship in which he

can speak to the theme. This he does by giving an exposition of the Reformation Theology as it is stated in the Scottish Confession, which is about as rigidly Calvinistic as anything that Barth has used heretofore. Perhaps this explains the theological affinity that the Scots have felt for Barth from the very beginning of his fame as an interpreter of the Christian faith. It does, at any rate, to the extent that Scottish thinkers of the present generation are familiar with that creed and in agreement with it.

The central emphases that Barth has championed since he revised his Dogmatik (first half-volume) characterize his treatment here, with no important change and without the range of inquiry and scholarly documentation that have added charm and value to his more serious works in the past. The book has two parts, each containing ten lectures. The first section is concerned with the Knowledge of God, while the second deals with The Service of God. It is not man's capacity for knowledge of God that is the true premise, but God's revelation in Christ which is mediated to the man of faith through the Holy Spirit—the believer says that even his faith came to him as God's gift. The implication of the double-edged doctrine of election that is present when this phase of his view is presented elsewhere, is also to be found here, but it is not developed for he does not go into the negative side of the problem. One wishes that he had taken time to develop his 'in-Christ' perspective.

The second group of lectures present his conception of the Christian life, the church (the nature, organization, 'sacraments,' and mission of the church), and the relation of the church to the state. One cannot refrain from admiring his restraint and absence of feeling when he speaks of Hitler's policy concerning the church. Nevertheless there is something lacking in his analysis of the problem.

This volume deserves rating with his Credo, in which he gave an exposition of The Apostles' Creed, but not with his Dogmatik. The lectures were given at The University of Aberdeen in 1937 and 1938. H. W. Tribble

Essential Christianity. By S. Angus, Professor of New Testament and Historical Theology, St. Andrews College, University of Sydney. New York. The Macmillan Co. 1939. 226 pages, in addition to xxv preliminary pages. Price $2.00.

"Essential Christianity is faith in God through Jesus, but how tremendous the sweep of such faith! It is faith in God like that of Jesus, which rests upon the assurance of fellowship and commits the man of faith to self-sacrifice to the utmost. It is the totality of life informed by spiritual power. The Christian religion is the response of our human personalities to Jesus' exhortation 'Have confidence in God.'" (p. 120).

"The possession of the spirit of Christ as the motive of living is the only test of Christianity, and God and conscience are the best arbiters. Where the Spirit of Christ is, the world in its common sense does not seek for a catechism." (p. 160).

"Neither Paul nor his Master could have accepted some of the paler and more remote forms of Christianity arising out of a misunderstood reverence to Jesus because of his Divinity or his Diety and because of our sin." (p. 162).

These quotations fairly well indicate the teaching and the spirit of this very intense and earnest plea for a Christianity so intent upon taking the fact, the life and the ethical ideals of Jesus with passionate seriousness that it liberates itself from all bondage to theology and literal history. Christianity's great aim must be the realization of character according to the teachings, the example, and the judgment of Jesus. Christianity is "an historical religion but not based on history." (pp. 169-182). "The two supreme and indubitable facts of our Christian history are the historical phenomenon of the person of Jesus and the continued working of his Spirit in the lives of men and in a community of believers. But Christianity cannot be based on the great initial fact of our faith, the person of Jesus." (176)

As an exposition of the deeper spiritual and ethical content of Christianity as it is projected and interpreted in the New Testament this is one of the most searching and com-

pelling of volumes. It is so passionately spiritual and vital as to make one feel almost as if he were committing sacrilege to find fault with it. Superficially and in its conscious motif and message the work is not humanistic. But equally one must say it is not fully theistic. Determined to avoid philosophy, the author cannot escape philosophical implications. Eschewing logic as a vital factor in religion, he is the victim of inescapable logic in forming and supporting his denials. And he cannot escape emphasizing denial of foundation facts involved in the person and meaning of the Incarnation. Over and over he inveighs against including the virgin birth, miracles, physical resurrection, ascension and personal Deity of Jesus as items in "Essential Christianity." He is so conscious of the damage which has been done to Christianity by dogmatic theology, by authoritative creeds, by ecclesiastical rigidity and sterility, all of which he brings under withering judgment and scorn, that he does not allow himself to do justice to these features of our religion.

I wish that all Christians who are capable of analytical and judicial reading would speedily make a study of this deeply spiritual interpretation of the mind of Christ.

W. O. Carver

The Conversations of Jesus. By Frederick Keller Stamm. Harper and Brothers. 1939. 285 pages. Price $2.50.

Here is a book of sermons based upon the conversations of Jesus, written in pleasing style, profusely illustrated from life and literature and doubtless quite effective when delivered from the pulpit. We are not prepared to go as far in praise, however, as the advertisement which heralds the book as "a worthy addition to the list of great expository books by Jowett, MacLaren, Taylor and Buttrick." We inject our demurrer not on the grounds of any lack of quality in the sermons as *sermons* but on the use of the word "expository." Perhaps there is need for a new definition of this oft used word in connection with preaching, for not all that is called in these days "expository preaching" is expository preaching. To take

a passage of Scripture and use it as the basis of practical lessons, even fine practical lessons, is not the essense of expository preaching. We venture to suggest that expository preaching is preaching which sets forth the truths of a given passage of Scripture in a manner which does no violence to the context, preserves the meaning of the author at the time he wrote and applies these truths in such manner as to make them relevant to the age in which the sermon is delivered. If such a definition is adequate expository preaching must be based in all cases upon sound exegesis. The criticism we make of these admirable sermons by Dr. Stamm is that in claiming to be expository they are too much like sermons that use the Scripture as pegs to hang practical lessons on and too little concerned with the exposition of the Scripture itself. However, for those who like to read good sermons, sermons as life lessons and stimulating literature, this volume will be helpful. EDWARD A. MCDOWELL

Living the Christian Faith. By Edwin Ewart Aubrey. The Macmillan Company, New York. 1939. 118 pages. Price $1.50.

Two lines of thought seem to call forth this volume: one is a rebirth of interest generally in theology; the other is the manifestation of a desire on the part of some of our leading Christian thinkers in this country to formulate a distinctly American type of theology, contradistinctive to the rising tide of interest in the Theology of Crisis. The book is therefore a plea for a more general recognition of the value and importance of vital theology. It should appeal especially to preachers. "The minister must somehow be a prophet and a priest, making men discontented with a vision and keeping them steady with a faith. But a vision is a mirage unless it has the substance of reality in it; and faith is credulity when knowledge has no part in it" (Page 34f). Theology is the tool of the preacher, "the meeting point of vision and insight," the medium of interpretation of the Christian Gospel.

The author sums up the viewpoint of the book in these words: "That theology originates in social communication of

Christian experience, that this communication finds both its terminology and its pertinence in the social experience of Christian people, and that the depths of that experience are fraught with the emotional energies which theology can, if it will, organize to achieve the purposes of the Christian enterprise" (Page 117). On that basis, in words that catch the interest of the reader, Dr. Aubrey, who is Professor of Theology in the University of Chicago, indicates some of the dangers of following in the beaten path of tradition. "Theology should be a chrysalis," he says, "in which the human being clothes the faith that shall one day break forth in a flight to God. Too often it is the shell carried on a snail's back; at once a protection and a burden" (Page 40). He is especially sharp in his criticism of the vocabularists, who are in a large measure responsible for the distrust of theology among laymen. Let us be done with disputatious theology, he pleads, and discover its true value and vital application to life.

This is a very readable and suggestive little volume. Its chief value to the preacher is in its encouraging stimulus, and its observations concerning the movement of theological currents in our country. Its defect is in not going far enough with the investigation. The reader will regret that the author did not adopt the suggestion of including more of his own thought.

H. W. Tribble

Saint John and the Synoptic Gospels. By Percival Gardner-Smith, B.D., Cambridge University Press. 1939. 100 pages.

The purpose of this little book is an attempt to show that the author of the Gospel of John was not dependent upon the Synoptic Gospels in the production of his work and to raise the question as to whether he was even familiar with these Gospels. The author is conscious of the fact that he is raising a question which was generally thought to be settled by competent scholarship in favor of the view that the author of the Fourth Gospel was familiar with and indebted to the work of his predecessors, but states that "he has found the usual arguments unconvincing, and that the conviction has grown

upon him that there is a case for a fresh examination of the evidence."

In an effort to make out his case the author has painstakingly analyzed the well known dissimilarities between John and the Synoptics. His work is well done and valuable, but how is it possible even when every allowance is made for the dissimilarities to conclude that John was not familiar with and to some extent did not use, if not all three of the Synoptics, then Mark or Mark and Luke? The independence of John is well established; he used his materials and wrote his Gospel in accordance with his own purpose in his own way; what materials he had at hand we shall perhaps never know, but the similarities in broad general outline between his Gospel and the others are too many to reject the presumption that he was familiar with them and may have used them.

Nevertheless, the author of this fine little volume has done a distinct service in calling in question an overemphasis upon the literary dependence of the Fourth Gospel upon the Synoptics and in setting forth in vivid fashion the bold independence of John. EDWARD A. MCDOWELL

Reason and Revelation in the Middle Ages. By Etienne Gilson. New York. Charles Scribners Sons. 1938. 114 pages. Price $1.50.

These three lectures on Richards Foundation were delivered at the University of Virginia in 1937. They are a study of the relations of Faith and Philosophy, of Revelation and Reason through the centuries. They are in the best brilliant French style, marked by a too easy generalization of great fields of thought and stretches of time. The object and end is a defense of Roman Catholic theology as supremely interpreted by Thomas Aquinas. It is fascinating reading which is too apt to cause the reader to forget to do his own critical thinking. Just why a great state university should have a course of lectures in support of Catholic theology is a question some may wish to ask. In any case here is a thrilling trip through the history of Christian thought.

W. O. CARVER

The Case for Evangelical Modernism. A Study of the Relation Between Christian Faith and Traditional Theology. By Cecil John Cadoux. Willett, Clark and Company, New York. 1939. 191 pages. Price $2.00.

In four chapters the author sets forth his thesis in very clear language. The first three are devoted to a criticism of the conservative views of Christian faith, and in the fourth he gives his own position. In brief, his view concerning Jesus may be summed up as follows: Jesus was not miraculously born of a virgin; he was not born at Bethlehem but at Nazareth; he was not omniscient; he performed no nature miracles (such as walking on the water, stilling a storm, multiplying loaves and fishes, or withering a fig tree), although he did perform the healing miracles that are attributed to him; he was not conscious of having been pre-existent; he did not claim to forgive sins in his own right; he did not utter the bulk of the teachings ascribed to him in the Fourth Gospel; he did not experience a bodily resurrection. The author arrives at this general position on a two-fold basis. One is his contention that the traditional approach of conservative Christian thought to the person of Christ is wrong. Instead of emphasizing the deity of Christ as the explanation of his work, we should begin, thinks the author, with the humanity of Jesus. Approaching Jesus from the standpoint of the divine element in mankind, and the heightening of that in Jesus. He feels that instead of the metaphysical concept of the transcendant nature of Christ, we should put the character of Jesus, the moral and spiritual worth of the life that he lived. In taking this approach he does not identify himself with the view that is commonly called Unitarian. He insists that his position implies the deity of Christ, the belief that he was uniquely divine.

The other element in his approach is his treatment of New Testament material. He holds that the doctrines concerning Christ which are stated in the New Testament are the result of accumulation and growth. What we have in the four gospels is not an accurate record of the actual life and teachings of Jesus, but some interpretations of Jesus in the light of several

decades of traditional accumulation. This is nothing new in the critical study of the New Testament, but the question that the careful reader will raise is with reference to the standards by which one is to distinguish between that which is accurately historical and that which is doctrinally interpretative. The author of this book has his own way of making that distinction. Any record that does not harmonize with his interpretation of Jesus is cataloged as the expression of a Christian interpretation based upon pious legend rather than historical fact. If we should follow his method we would have as many views concerning the doctrines of the New Testament as there are books stating those views. In other words, the method employed is not sufficiently objective to lead to a scientific evaluation of the material set forth in the New Testament sources. H. W. TRIBBLE

The Religion of the New Testament. By Ernest William Parsons. Harper and Brothers. 1939. 278 pages. Price $2.50.

This is a treatise on New Testament Theology written from the historical approach. The author substitutes the term 'religion' for 'theology' because it is more comprehensive, personal and flexible, but his primary concern is with the stuff of which New Testament Theology is made. He adopts without serious criticism the conclusions of the critical views that employ tradition as the determinative principle in the interpretation of the New Testament. This is both the strength and the weakness of this volume. It is its strength in that it leads the author into some very incisive distinctions among the teachings of the various books. But it is also its weakness for it provides too much room for the subjective element in determining what is the original and genuine teaching and what is the interpretation of later writers or editors.

This truth is especially demonstrated in his handling of the teachings of Jesus. Ordinarily texts on New Testament Theology treat the teachings of the Synoptic Gospels, then the Fourth Gospel, then Acts, and so on through the other writ-

ings. Here, however, one section presents the teaching of Jesus in the Synoptic Gospels while another traces the editorial views of these Gospels apart from the teachings of Jesus. (Then other chapters deal with other groups of writings.) Following the historical method the author does not assume that the teachings of Jesus gave color and form to the traditions of Christianity, but that the traditions gave color and form to the recorded teachings. Thus did the doctrine of the Messiah develop. Jesus did not claim to be the Messiah. In his messianic references to the Son of Man he was thinking not of himself, but of another (though the author does not indicate the identity of such another Messiah). And yet "The Synoptic gospels represent Jesus in terms of transcendental messiahship." The problem of interpretation is further complicated by the fact that in the Fourth Gospel the messiahship of Jesus is acclaimed early in his ministry. The author's handling of the matter is keenly analytical throughout, though his resort to his premise is not so convincing as might be expected.

Directly connected with the doctrine of the Messiah is that of the person of Jesus Christ in transcendental relation to God. Dr. Parsons holds that the metaphysical conception of the deity of Christ is a Hellenistic interpretation that is grafted on the original Jewish-Christian view. In the Synoptic record Jesus is seen as thinking of himself as a prophet speaking for God, rather than as God in self-revealing action. Such also was the testimony of Paul, who "remained to the end too deeply rooted in Jewish monotheism ever to identify Jesus with God or to make him of the same nature" (p. 86). In the Fourth Gospel the chief interest of the writer is not in the person of Christ but in the salvation that he brings. (We come nearer the truth if we see that the two cannot be separated without doing violence to the record). And in the Apocalypse, "The Metaphysical question of the relation of God and Jesus does not appear." The Messiah is treated in a subordinate relation, says Dr. Parsons, never as identified in nature with God.

For the careful and critical student of New Testament Theology this book will have genuine value, chiefly in stimulating a critical examination of some of the traditional methods of New Testament interpretation. But the Author's methods in turn require critical testing. In distinguishing between the teaching of Jesus concerning himself in the Synoptic Gospels and the view of him held by the Synoptists themselves, he says that the writers did not consciously and intentionally alter the words of Jesus; indeed they wrote the record of his deeds and sayings as accurately as they could, but their enthusiastic devotion to him and the presence of practical problems swerved them somewhat from the path of historical accuracy. And now we must correct their mistakes! And here is an example of the author's procedure. Having arrived at the conclusion that Jesus did not claim preexistence or transcendental messiahship he notes the words of Mark 12:35-37, which are ascribed to Jesus, but declines to accept them as an accurate quotation from Jesus on the ground that he would thereby be declaring his own preexistence and heavenly messiahship without producing any supporting evidence. H. W. Tribble

Doctrines of the Creed—Their Basis In Scripture and Their Meaning Today. By Oliver Chase Quick. Charles Scribner's Sons. 1938. 350 pages. $3.75.

Treatises in systematic theology are not so common today as our needs require. We divide our attention too much in the study of specific doctrines and theological problems. It is well for us to keep our interest in the meaning of Christianity focused upon this central question that, according to Dr. Quick, systematic theology poses: "How can we best understand and interpret as a coherent whole the doctrinal tradition of our church in relation to that particular world in which we are now called upon to uphold the Christian faith?" The comprehensive view that results from this inquiry can be written, he thinks, only "from the point of view of a particular church-tradition, but it does not claim any dogmatic authority for its conclusions." The value of any particular

presentation that accrues to the student of theology is that it enables him to sharpen his powers of understanding and criticism. The Scripture must remain the supreme standard of doctrine.

Dr. Quick, who is already widely and favorably known in this country through his earlier book, The Ground of Faith and The Chaos of Thought, is Canon of Durham Cathedral and Professor of Divinity in the University of Durham. He has divided his work in this volume into four sections, headed as follows: The Christian Faith In God, The Incarnation, The Christian Doctrine of Salvation, and The Holy Spirit and The Church. His method is to define and analyze each doctrinal problem, then give the chief views, pointing out their points of strength and weakness, and finally offer in a brief summary his own interpretation. It is in his analytical and definite statements that he makes his most significant contribution. For example, in discussing Faith and Reason he asks, "What does it mean to affirm that the universe is rational?" And he answers, "That reality is throughout informed by a single principle or order and intelligibility, so that the meanings of all truths must be coherent and consistent with one another for the thinking mind, though they need not be demonstrable from one another by any process of purely logical deduction." It is on this basis that the scientific search for truth, and the religious quest for God must work together.

Perhaps the best part of the book is the discussion of the doctrine of God, and especially the treatment of omnipotence. It would do every Bible student good to read that. One regrets that the author did not go further in presenting his analysis on this score, and yet one of the chief values of the book is its comprehensive view and condensed treatment of specific problems. If the reader does not find himself in thorough accord with the author in every point, he will be stimulated to make a fresh study of the Christian faith as a whole in the light of the author's approach and by the help of his insight. This is a book that will repay richly the investment of money and time required for its possession and understanding.

H. W. Tribble

II. SOCIAL AND EDUCATIONAL.

The Modern School of the Prophets. A History of The Southwestern Baptist Theological Seminary. By L. R. Scarborough, D.D., LL.D. Broadman Press, Nashville, Tenn. Price $1.50.

President Scarborough has written an inspiring account of the founding and the growth of The Southwestern Baptist Theological Seminary.

It was never the dream of The Southern Baptist Theological Seminary to remain the one and sole theological school for Southern Baptists. Dr. James P. Boyce looked for the time when Southern Baptists would have more than one Seminary. Toward the close of his life Dr. John A. Broadus remarked to me one day, "Within the next twenty years, there will probably be another Baptist theological school among Southern Baptists. It will probably be located in Texas, and when it comes it ought to have the good will of The Southern Baptist Theological Seminary." It is gratifying that throughout the more than thirty years of the life of The Southwestern Baptist Theological Seminary the relations between the mother Seminary in Louisville and the daughter on Seminary Hill, Ft. Worth, have been uniformly pleasant and cordial.

Dr. B. H. Carroll is recognized as the real Founder of The Southwestern Seminary. He was one of the giants of his day among Southern Baptists. Before the close of his career he selected Dr. L. R. Scarborough as the man to carry forward his work of building up the Seminary. While both of these Baptist leaders have rendered signal service to the denomination in other fields, the outstanding contribution of these good men to the ongoing of Christ's Kingdom is the founding and development of the Southwestern Seminary.

Dr. Scarborough has put into this volume of 213 pages a vast array of facts and statistics to which the student of The Southwestern Seminary will always turn for information. It is gratifying that the denomination can have this sympathetic presentation of the history of the Seminary and

of those who have done most to build it up and make it a great power for the spread of Christ's cause throughout the world.

As President of the Mother Seminary in Louisville, I commend to Southern Baptists this intensely interesting story of the birth and growth of The Southwestern Baptist Theological Seminary. JOHN R. SAMPEY

Social Adjustment in Methodism. By John Paul Williams, Ph.D. Bureau of Publications, Teachers College, Columbia University. New York. 1938. 131 pages. Price $1.60.

That Methodism today is far different from the Methodism of John Wesley's day is a matter of common knowledge. But just how far has the adjustment been made to the changing needs of its constituency? This question was attacked in the thesis which has been published as one of the "Teachers College Contributions to Education." The study begins with the assumption that "the adjustment of the church to the ceaseless movement of its environment is the major problem which the church as a social institution must face in every age. Since the function of an institution is to meet the needs of a population and since these needs change with a changing environment, all social institutions, if they are to do their work efficiently, must make adjustments to the varying situations." To what extent is the Methodist church, as a socio-religious institution, making this necessary adjustment to the modern world?

In order that the study might be made purely objective, the author undertook first to organize the standards of historic Methodism into five main groups, namely, the disciplinary standards, church government, worship, distinctive church functions, social pronouncements. With great care he went to original sources and there secured authoritative statements concerning each of these major areas of Methodist church life.

Opinions concerning these fundamenal tenets of original Methodism were secured from 536 representative Methodists in the districts of Worcester and Springfield, Massachusetts, and students attending colleges located in the

Springfield district. Two methods were used, the interview and the questionnaire. Interviews were held with 151 of the 189 official board members of the five Methodist churches in the city of Springfield, and with thirty-eight of the Methodist ministers who were pastors of or officially connected with Methodist churches in this district. The schedule used in the interviews contains forty-one questions which were prepared after careful preliminary experimentation. In addition to opinions of Methodists themselves, opinions were sought of recognized authorities in the fields of sociology and the philosophy of religion. The questions, phrased variously for various situations, sought to discover from the respondents whether or not they considered the original standards and doctrines of Methodism wise, tenable, effective for the present day.

The summarized results indicate that the disciplinary standards are thought of as anachronistic and having little binding value; features of the Methodist governmental system are irksome, but in the main it is acceptable; serious maladjustments are present in the worship program of the church; no great amount of disagreement is apparent in the social pronouncements of the church. The most serious maladjustment indicated by the study is "the fact that although the conception of the function of the church as it was originally stated has been generally abandoned, there is no conception, either explicit or implicit, of the function of the church on which the Methodists studied agree. Many competent observers believe that this uncertainty of purpose is general throughout American Protestantism."

This study is chiefly valuable for its suggestiveness. The range of inquiry is entirely too narrow to be conclusive as to Methodism generally, or even in the United States. If such a study were made sufficiently extensive it would no doubt yield a substantial basis for the making of needed changes looking toward better adjustment of a great religious body to the needs of its constituency. Such a study might well be undertaken by each of the major religious groups with transforming consequences.

G. S. Dobbins

Facing Life's Questions. By Hunter B. Blakeley. Revell. $1.50.

"Humanity is emerging from floods of doubt and unbelief into a quest for faith. This searching mood of our generation is more or less a groping in the dark. Men wish some vital faith to undergird their living." These are the convictions that set the author to studying the questions asked and answered in this straight-forward and forceful book of sermons.

Is there escape from life's drabness? Is God lost in our expanding universe? Do men need to be changed? What right has Christ to judge? Can we maintain adequate faith? When are men free? These and other questions are worthwhile and the answers, given on the basis of the Bible and with the use of other well selected material, will appeal to a large audience. J. B. WEATHERSPOON

This Business of Living. By L. W. Grensted. The Macmillan Company. New York. 1939. 186 pages. Price $1.75.

Men and women are everywhere crying for some pat procedure by which to solve their and other people's problems. They would like to press certain keys, as one does in operating an adding machine, and have the answer pop out when the lever is operated. The writer is Professor of the Philosophy of the Christian Religion in the University of Oxford. He knows the language of the psychologist and of the professional counselor, and he is acquainted with the so-called technics of problem-solving, but he penetrates far deeper than the average superficial analyst. He looks squarely at life's problems, most of which when carefully examined appear quite trivial. He then surveys conventional remedies, nearly all of which are trite and inadequate in the fact of the deep needs of life today. Attention is next turned to a scientific description of behavior, beginning with the purely organismic and proceeding to complex intellectual and emotional patterns.

At this point is introduced a discussion of values, particularly those that arise as art forms. All of this leads to the question as to the place of religions and religion in the solution of life-problems. It is here that the author probes most

deeply. He finds in the revelation of God through Jesus Christ the only way out of our overwhelming human difficulties. In vital Christian worship we find the true dynamic of living and the constructive solution of our problems. This is not because we find in worship merely relaxation nor in Christ an escape from responsibility. "We cannot, in fact, worship a God who is real unless he is a God whose very being is a challenge to everything that we are . . Such a God is actually implicit in the very fact of man's quest for him. In Christianity he is made known, in the only way in which God could possibly become known, by his own self-revelation in history and in terms of manhood. Jesus of Nazareth, lifted up for all men to see upon the cross of Calvary, set forth in the pages of the Gospels and yet again in the lives of those who have drawn their inspiration from him, is God's Word to us. In him we see the Father, of whom he, the Son, is the express image. He is not just some divine being taking human shape. Nor is he just a man who has given us an example of what manhood might be. In him we see God himself taking manhood that he may speak with us, and through whom we may come, men though we are, as near as the creature may be to the God who made him. In him God speaks directly, and there awakens in us the love that can make response to the love of God. Therefore it is that his death upon the cross is both a mystery of the sin of man, which nailed him there, and a mystery of the redeeming love of God which uses the results of that sin with transforming power to recoil upon the sin itself and fashion even that to the pattern of the purposes of God. Therefore it is that he could most truly die, having most truly borne in his manhood the full tension and burden of human life, with problems and difficulties just such as those which we have to face . . So for himself and for us all he conquered death, that is now 'but a painted death' and that can do no more than hold the door open while those whose lives are hid with Christ in God pass through."

With this as the basic conception, "the way of release" is then traced step by step. The way of victorious Christian liv-

ing is set forth with simplicity and practicality. The way of the cross becomes the road to heaven. Our problems are not all solved because we have become Christian, but we discover that in the very fact of our problems we are working out the answer to life's mystery—the growth of Christ-like personality. The preacher who masters this book will get a new grip on life-centered preaching. G. S. DOBBINS

World Community. By William Paton. Macmillan. Price $1.50.

Here is an illuminating volume on the world situation in its relation to the church, as constituting a challenge to modern Christianity to assert its own totalitarianism in answer to the modern effort to crowd it into a small corner.

The first chapter deals with the movements and factors of disintegration in the several parts of the world. The second discusses the meaning and message of the church. By "the church" the author means "that wide and actual fellowship of Christians, in some measure comprising and comprised in the divided communions, which more and more we all recognize to exist and bind us together." The message of the church to a divided and disintegrating world is contained in the fact that it puts God first, and its principle of forgiveness, its understanding of the nature and worth of man, its doctrine of human relations and of the church as the realization of true community in love, and its sense of the universality of the Christian fellowship and mission. The third chapter shows the presence of the Christian fellowship throughout the world, established by the missionary work of the older groups.

The rest of the book faces the task of the Christian fellowship in the future. Facing first the question, "Can men be changed?" the author reviews briefly something of what is actually being done toward changing men and remaking society in various parts of the world. There follow chapters on problems relating to the church and national life and international situations. The last chapter is a call to the churchman to repent, to hope, and set himself to the task of evan-

gelization; and to cultivate with hope the community of love in a world fellowship of Christians.

Throughout the volume there is a recognition of the meaning of the totalitarian political philosophy for Christianity, and also a determined hopefulness in the conviction that an awakening of Christian communions to their common possessions and tasks will issue in a conquering brotherhood.

J. B. WEATHERSPOON

Discussing Religion Creatively. By Clarence R. Athearn and Laura Armstrong Athearn. Fleming H. Revell Company. 1939. 220 pages. Price $2.00.

Among the several newer teaching technics "group discussion" is perhaps the most popular. Widespread dissatisfaction has developed within recent years with the so-called "lecture method" of teaching, and the "discussion method" has been proposed as the alternative. Yet there are not many teachers, especially of Sunday-school classes, who have really mastered the discussion technic and are using it effectively for teaching purposes.

The Athearns have made a most attractive and effective approach to their subject. They are nothing if not realistic. There is no idealization of the discussion method as the cure-all for the troubles of the classroom. Nearly every chapter contains actual cases in which discussion was attempted, and failures are recognized as frankly as successes are praised. The meaning and purposes of discussion as a teaching method are arrived at inductively, so that with little necessity for argument the reader is led to understand the right and the wrong ways of leading the discussion group. Especially valuable are the chapters on different types of discussion, and the use of discussion in the program of the church.

Teachers and leaders of young people's groups will find in this book a veritable gold mine of helpfulness. It is easy to see how the discussion method as here described could be applied with great success to Baptist Training Union programs, and there are types of Sunday school lessons which would

readily lend themselves to the discussion procedure. The book is worth the price for the sake of the appendices alone, giving a suggested test of religious concepts, ideas and attitudes; a rating scale for discussion leaders and teachers; and a stenographic report of a group discussion.

G. S. Dobbins

The Dynamics of Higher Education. By Walter A. Lunden. The Pittsburgh Printing Company. Pittsburgh, Penn. 1939. 402 pages.

Here is a new approach to the history of education. It constitutes perhaps the first and easily the most important study of higher education from a sociological viewpoint. The treatment, while embodying much historical data, is scientific in procedures and conclusions. The author, describing the distinctive nature of the treatment, points out that it is sociological in contrast to the many historical and philosophical works in the field of higher education. "Since higher educational institutions are a part of that socio-cultural structure which constitutes and sustains society the author, consequently, treats the subject according to three main categories: the temporal, the spatial, and the functional. In turn these are broken down into a number of subdivisions such as, the origin, diffusion, disintegration, geographic mobility and occurrence, stratification, vertical and horizontal mobility of the faculty, stability and continuity of educational institutions."

Not before in a single volume has there been brought together so much of vital interest concerning the development, functions, and future of institutions of higher learning in the Western world. Part One deals with the character and nature of higher education as a social institution. Part Two is historical, giving the background from which higher education arose. Part Three focusses attention on the occurrence of higher educational institutions in the Western world, and their subsequent mobility. Part Four narrows the circle, confining the discussion to the occurrence of higher educational institutions in the United States and tracing recent changes in these institutions. Part Five is sociological and interpreta-

tive, indicating social stratification within higher educational institutions. The most original, suggestive, and stimulating section of the book is Part Six, in which the author invents the phrase, "institutional metabolism," or the general process of faculty mobility.

It is in this theory of "institutional metabolism" that Professor Lunden makes his chief contribution. He shows that practically all organizations or social structures are constantly absorbing new members or persons into their framework who in time replace those who leave, rise from one rank in the structure to another, or die. "This process of social selection, absorption, gradation, distribution, promotion, extrusion, and exodus of membership is known as institutional metabolism. The process of general faculty mobility, accordingly, enables an institution to maintain a state of social equilibrium. Consequently institutional metabolism is important in the analysis of higher education, for it enables a university or college to effect continuity, identity, and stability." He quotes President Conant of Harvard as saying that "over a period of years the new appointments and promotions to permanent positions determine the fate of any college or university." The problem of inbreeding, or the selection of faculty members from its own alumni, is dealt with frankly and with sound common sense. The study sums up to the conclusion that discovery, selection, training, stimulation to creative thinking, the sifting out of incompetents and the retention of faculty members of personality and brains are factors of preeminent importance in the making of successful institutions of higher learning. All who teach in colleges, universities, and seminaries, and all who are responsible for administration should make careful study of this monograph and keep it convenient for constant reference. G. S. DOBBINS

Family and Church. By Lewis J. Sherrill. The Abingdon Press. Price $2.00.

In this excellent volume Dr. Sherrill sets forth in a clear and constructive discussion the relations of church and family. It is a very practical answer to the question, "Can the church

help the family?" Part One centers upon the problems and handicaps which the family faces in our modern world. Part Two deals with the resources in religion which are available for guidance toward successful approach to marriage and toward successful family life. Here the teachings of the Scriptures and the spirit of Christianity are wisely used. Part Three discusses the two schools,—the family and the church, which are basic in the training of children and young people for life. Part Four draws the discussion to a close with a practical program by which the church can make available the resources which it possesses.

Pastors have in the material of this book an invaluable help in their ministry to the families of their communities. In addition to the book itself a classified bibliography points to other worthwhile material for the minister's own study and for putting into the hands of his people.

J. B. WEATHERSPOON

One Generation to Another. By Robert R. Wicks. Scribners. Price $1.50.

The purpose and character of this most entertaining and instructive volume are stated by the author in the Foreword: "For those who will sometime look forward to marriage and a family of their own, or who are, with due fear and trembling, already under the responsibility, this little book has been written. It is not a discussion of those problems on which so many households have been wrecked, but rather a plain report of what transpires in homes that have survived difficulties, preserved happiness, trained the trustworthy and willing citizens on whom our civilization has relied, and blessed their children with memories that abide as the most cherished possessions of life."

Too many writers put the greater emphasis upon the failures of family life and the problems from its dangers. Dean Wicks here studies family success and how it may be achieved. He does not omit or discount the perplexities, but

discusses them in the light of the successful rather than the broken family. Instead of emphasizing what destroys families, he emphasizes what makes them.

There are seven chapters discussing such vital themes as the design for a home, the power of family sentiment, learning by contagion, early religious impressions, etc. Throughout there is a full appreciation of the meaning of religion in successful family life. J. B. WEATHERSPOON

Gateway to Tibet, The Kansu-Tibetan Border. By Robert B. Ekvall, B.A., F.R.G.S. Introduction by Rev. William Christie. Christian Publications, Harrisburg, Tenn. 1938. 199 pages.

For more than forty years the Christian and Missionary Alliance and other missions of the pietistic type have been seeking to plant Gospel centers in Tibet. The volume before us is by the son of one of the pioneers, himself also for many years an energetic, courageous and manifestly well equipped member of the mission. The introduction is by one of the pioneers, companion of the Senior Ekvall, whose strong approval of this work is sufficient guarantee of its worth. The volume aims to be an outline description and episodical history of this particular mission. For one so intimately connected with the work it is remarkably objective and balanced. Wholly apart from the peculiar notion of these Alliance missionaries and their supporters that the evangelizing of Tibet will remove the last delaying barrier to the Second Coming of the Lord, the mission is one of great interest and heroism. Its reading challenges our consecration and the assurance of hope in the face of the most discouraging conditions. To Mohammedan and Buddhist stimulation of primitive prejudice against the Christian work is now, since the writing of this volume, added the powerful repression of the Soviet influence.

W. O. CARVER

III. MISSIONS AND HISTORY.

Reaching For The Stars. By Nora Waln. Little Brown & Co. 1939. (Several Reprints) 380 pages. Price $3.00.

Here is a book that could not have come out much sooner than it did or it would have lacked some capital history which it now contains. The author, a Pennsylvania Quaker, went with her English, music-loving husband to Germany in June, 1934. Then for four years she lived there, under conditions and circumstances that not only made it easy but almost necessary for her to come to understand both the German people and the Nazi regime.

The author was perhaps prejudiced in favor of the Germans, and because of that, was also somewhat enamored with Hitlerism, at *first!* She could not reconcile the kindly Germans she came to know in *Germany,* with those she had known in America and in the Orient "where she lived in and wrote about 'The House of Exile,' " with a people who would not only tolerate but rather glory in the most brutal slavery of body, mind and soul that the world has ever known. But here in a most enthralling manner, with an unusual sympathy and breadth of tolerance, she pays understanding tribute to *Germany* and registers documentary condemnation to Hitlerism in the most thrilling and thorough fashion one has discovered. This is the best and most indispensable book one has read. It comes at the opportune moment to reveal the savage inhumanity of the hypocrisy and cruelty of Hitler and his inane program to bluff the civilized world. Nora Waln is not only a capital writer, but she possesses and exhibits all of those qualities which compel the reader to continue, *and* to feel that he is in safe hands.

This is a book that every student, every lover of human life and rights, every believer in God and human freedom and opportunity should read and reread. The whole history of Germany is epitomized, as the gifted author brings this dramatic and compassionate record of her four years in Ger-

many to the printed page that will remain captivatingly compelling long after all Tyrants, have gone, like Judas Iscariot, to their "own place." By all means get this book.

F. M. Powell

China Marches Toward the Cross. By Earl Cressy, Executive Secretary, China Christian Educational Association. New York. 1938. Friendship Press. 79 pages. Price, paper 25 cents.

This booklet is mentioned here because of its high, authoritative character as a statement of China's problem and progress during the first year of the Japanese invasion. Great changes have been wrought in the situation during this second year. The reading of this work will help to understand the national struggle and the progress of Christianity during that tragic first year, and will prepare for the study of the subsequent developments. Since writing this booklet Dr. Cressy has toured much of China, entering through the back door via Burma.

W. O. Carver

The Life of Braxton Craven. By Jerome Dowd. University Press. 1939. 246 pages. Price $3.00.

This is the third volume to be published in connection with the Centennial Celebration of Trinity College (now Duke University). This is not an "ordinary" biography, because the subject, the Founder and first President of Trinity College, was a most extraordinary man, and nothing that comes from the pen of this author is ever commonplace or dull.

Braxton Craven's life began and ended in tragedy, yet it presents one of the most striking and challenging careers of the last century. There is something pathetically appealing about this fatherless boy being "farmed out" (literally) to Quaker Cox when he was only seven. Under the deft hand of the author, one finds himself carried along as he follows Craven as he begins his quest for learning, first of all because of an accident, so severe that it would have defeated any ordinary boy, and his *first book* was a "Speller!"

Over coming obstacles after hurdles, he pushed on to one of the most able, most sacrificing, and generally, the most misunderstood man of his generation. All of these things Dr. Dowd has caught up, with multi-colored threads, in his literary loom, to produce a fabric not simply of rare beauty and interest, but he has given a unique practical turn in setting forth that the study of biography and especially one such as this of President Craven, may present to the student in a concrete way the fundamental problems which every individual has to face. Here is a combination, superbly done, of teaching history and sociology from the standpoint of biography.

This is a fitting climax to the "trinity" of publications in connection with the Centennial celebration of Trinity College: 1. "John Carlisle Kilgo." President of Trinity College 1894-1910. By P. N. Garber. 2. Personal Recollections of Trinity College, 1887-1893. By John Franklin Crowell. Each of these three volumes is of rare excellence and a gem for the purpose for which it was written. For sheer interest and worth to those who have not been students of "Old" Trinity or the "Great" Duke, perhaps this volume by Professor Dowd, would deserve first rank. It both serves its purpose and a wider, permanent purpose. F. M. Powell

Through Tragedy to Triumph. By Basil Mathews. New York. Friendship Press. 1939. 195 pages. Cloth $1.00, paper 60 cents.

Mr. Mathews needs no introduction. For twenty years he has been one of the most prolific and helpful writers of missionary books. He has been closely associated with the foremost leaders of the missionary movements of his day. He has taken prominent part in the major conferences and councils studying and promoting the interpretation and application of Christianity to our confused era in the world's history.

Without in any sense undertaking to report or review recent world conferences, Mathews in this little volume gives a comprehensive survey study of the world today, of the

various efforts to solve its problems, and of the Christian approach and principles to be applied in the undertaking to make the Christian Gospel God's message to mankind and the way of salvation from sin and ignorance for the nations and for the human race.

It is not a philosophical discussion nor the presentation of abstract theories. It is a realistic facing of actual conditions; a presentation in outline of the practical Christian program; all with concrete illustration from different fields and conditions, interspersed throughout the chapters.

Much of the material will be familiar to students, some of it will be new, all of it will be pertinent. This is probably the best possible source for a survey of the world situation for Christianity up to the minute. The reading list, of several pages, is a good guide for such as wish to extend their studies.

W. O. Carver

One Gospel for Mankind. By Hugh Vernon White. Friendship Press. New York. 1939. 72 pages. Price, paper 35 cents.

All who know the able writings of the distinguished Secretary of the American Board will know what views to look for in this very timely brochure. "Few church people have any obligations to the efforts of the church to extend and strengthen the Christian faith in our own country, even though too many are not actively interested in that urgent task. But many do have serious questions to raise about carrying the gospel to other countries where there are old established religions. This is the point at which the world mission of Christianity is challenged; if a compelling conviction can be established for the outreach of Christianity into the non-Christian world, then the whole matter of Christian missions is on a firm basis. So we here address ourselves frankly to the most disputed issue of an evangelical Christian faith."

The objective of the discussion is in Chapter V, where seven of the most common serious questions concerning the

legitimacy, not to say the compulsion, of Missions are stated and answered. The previous chapters lay the necessary foundations for intelligent approach to the whole subject and to the questions of doubt concerning the validity of material work.

At some places I would have employed a somewhat different vocabulary, but I can easily use Dr. White's, with my own connotations. Similarly my "Book List" would vary somewhat from his. I urgently commend the use of this booklet.

W. O. CARVER

Right Here At Home. By Frank S. Mead. Friendship Press, New York. 183 pages. Cloth $1.00; Paper 60 cents.

Homeland Harvest. By Arthur H. Limouze. Friendship Press. New York. 211 pages. Cloth $1.00; Paper 60 cents.

"The romance of Home Missions" is in these two books. Both are designed for use by study groups, particularly among those churches affiliated with the Home Missions Council of North America. The first is suited for young people; the second for adult groups.

Mr. Mead has a varied background of experience, with young people, in the pastorate, and in religious journalism, which enables him to write fluently, authoritatively, and with practicality. He deals with city missions, neglected rural areas, mountain sections, Negroes, Indians, Mexicans, Orientals, and the United States possessions in the West Indies and Alaska. A fine blend of the historical, the statistical, and the biographical gives balance and interest to his narrative.

Dr. Limouze's book is considerably heavier, with a more analytical study of the past, present, and future of Home Missions. History, methodology, administration and support, the why and wherefore of continued mission efforts, all come in for rather careful consideration.

Both books look at the problem of evangelizing the whole of the United States. Christians who think habitually in terms of one section of the country, or of the work of one

particular denomination, may profitably use these books for orientation of their thinking on a larger scale.

H. C. GOERNER

Soudan's Second Sunup. By Desmond W. Bittinger. The Elgin Press, Elgin, Illinois. 254 pages. $2.00.

A brilliant young missionary of the Church of the Brethren here records the impressions that came in his first seven years among the Mohammedan Fulani of Northern Nigeria, "up under the Sahara." With a frankness which reveals the ugly as well as the ideal, he paints a picture of the Soudanese as they are, and of their culture as it is affected by the contact with the new Western culture. Interesting items of geography and anthropology are sprinkled throughout the book, but vivid missionary episodes predominate.

While of primary importance to those interested in the work of the General Mission Board of the Church of the Brethren, the book is of general interest also, and of permanent value, especially since the culture described is so rapidly changing. Southern Baptists will find the story engaging because the field described borders upon their own mission field among the Yoruba of southwestern Nigeria.

H. C. GOERNER

Which Way America? Communism, Fascism, Democracy. By Lyman Bryson. Macmillan. 1939. 113 pages. Price 60 cents.

Thousands will recall that the author is not only Professor of Adult Education in Teachers College, Columbia University, but is also director of the Sunday evening radio program known as "The People's Platform." It is in this latter relationship that Prof. Bryson is best known to the larger public, and this book is set forth in the same simple, conversational style that characterizes his lectures.

This little book discusses simply, clearly, fairly, and at the same time, profoundly, the beliefs upon which Com-

munism, Fascism and Democracy are based as well as the goals toward which they are striving. It deals with Communism as it is in Russia; Fascism as it is in Italy and Germany, and Democracy as we have it the United States. While the doctrines and theories of Communism on the one hand and Fascism on the other are very different, they lead to the very same goal—"Dictatorship" and loss of all precious, human rights as *we* understand freedom. Russia, Italy and Germany have dictators in place of government, and the people in each have the most vicious type of slavery known to history—body, mind and soul! This little book may serve as a "Primer" for the beginner or a source book for the scholar. It is one of several to be published in the "People's Library" for 1939. It contains worlds of history and sense. F. M. POWELL

IV. SERMONIC AND PRACTICAL.

Youth Looks at Religion. By Arthur C. Wickenden. 1939. Harper and Brothers. New York and London. 212 pages. Price $1.50.

The title of this fascinating book might better be, "Making Religion More Reasonable for Skeptical Youth." The author's purpose is to present the great doctrines of Christianity in such fashion as to make them more plausible and acceptable to young people who are no longer satisfied with the traditional orthodox interpretations. A middle ground is sought between extreme liberalism and extreme conservatism. The writer takes the position "that the ability to investigate and reason is an important part of man's divine endowment and can be exercised properly in every realm of life including the most sacred. Progress will be made in religious understanding and in the discovery of spiritual values as men strive after the truth through the clearest and most logical thinking of which they are capable." With reverence for the Bible, for God, for Jesus Christ, for the church, for religious institutions and values, the author undertakes with great skill to show

how the basic truths of Christianity have been modified by modern scientific research and thought so that critical youth can no longer be satisfied with the old doctrinal ideologies. How to maintain the abiding realities of the Christian religion and yet dispense with prescientific and untenable thought-patterns is the problem of the book.

Professor Wickenden, who is professor of Religion of Miami University, has made a brilliant contribution to this ever-present need of mediation. It is of course always a question as to whether one can actually succeed in finding and maintaining this middle-of-the-road position. "Liberals" will object that too much has been conceded to conservatism; "fundamentalists" will reject the arguments in which too much is conceded to the modernists. Some of the young people to whom the book is addressed may think of it as a sugar-coating of religion that merely disguises the old flavor. Many other young people will doubtless find in it a gratifying compromise between two extremes neither one of which they are able fully to accept. Preachers will find exceptionally provocative ideas for sermons to young people on such great subjects as, "Will Science Displace Religion?" "Living By Faith," "Is the Bible the Word of God?" "How Shall We Think of God?" "Jesus Christ, the Son and the Saviour," "The New Realism About Sin," "Prayer," "The Case for Immortality," "Why the Church?" "Religion and Social Change," "The Future of Religion."

G. S. Dobbins

If He Should Fail. By Chester M. Savage The Zondervan Press. Price $1.00.

This is a volume of evangelistic sermons. It has the virtues of true evangelistic preaching: it makes much of plain proclamation, it exalts Christ as the only Saviour, it stresses the primary need of salvation, and it is full of urgency. It has also some of the faults of much evangelistic preaching: its view of the righteous life is relatively too much centered in one's relation to the church, giving too little specific atten-

tion to other relationships; its view of salvation is too exclusively readiness for heaven; it fails to stress as Jesus did the narrow door and the necessity of counting the cost. The author would probably disclaim any such intention, but in this day of easy religion I have a profound conviction that men ought not to hear a gospel that is primarily escape or a religion that may be adequately expressed in serving the church. Men must not by our enthusiasm for converts to be left in ignorance of the radical meaning of being a Christian. The vision of the Cross of Christ as the way of forgiveness must be accompanied by a vision of one's own cross, difficult and challenging. J. B. WEATHERSPOON

Is This Religion? By Frank B. Fagerburg, Pastor of the First Baptist Church, Los Angeles. The Judson Press. 1939. 191 pages. Price $1.50.

This is *different*—entirely new, fresh and appealing—yet it is *true*, and we wonder as we read—and once we start we keep *on* reading!—why we hadn't thought of it before; and, maybe we *had*, but we never had "put out" like this, at any rate!

There are fourteen, well written, meaty chapters, each one on an agelong subject; perhaps not a new thing said, yet it is *all*, entirely new, and herein is the greatness of this book, and the penetration of this comparatively new voice, and best of all, one believes, the impact of this new preacher on present day Christlikeness and Christian living. As long as men like Frank B. Fagerburg can hear and respond to the call to the Christian ministry, the "Kingdom of God" will continue to move toward its consummation in spite of present conceit, selfishness and rather shallow skepticism that parades so quickly and *struts* with or without opportunity! Here are the fourteen chapter headings: (1) Is Religion a Bargain? (2) Is Religion a Gamble? (3) Is Religion An Escape? (4) Is Religion An Opiate? (5) Is Religion Wishful Thinking? (6) Is Religion a Prop for the Weak? (7) Is Religion Realistic?

(8) First-Hand and Second-Hand Religion. (9) Religion According to Jesus. (10) Religion, Load or Lift? (11) The Lift of the Load. (12) Religious Promise. (13) Religion, Prayer and Plodders. (14) Practicing Immortality. Each of these is answered positively and negatively, from the *Christian* standpoint. This a fresh and vigorous volume. F. M. POWELL

Unto All. By Howard W. Ferrin. The Zondervan Press. Price $1.00.

Here are twenty devotional messages on the universal appeal of Christ as set forth for the most part in the various metaphors used to express his character and relation to the world. He is the chief cornerstone, the Living Bread, the Sure Foundation, the Great Physician, etc. One finds throughout the book striking, if sometimes perhaps a little strained, expansions of the analogies and many suggestive illustrations of the sufficiency of Christ for all human need.

J. B. WEATHERSPOON

Recreation in Church and Community. Edited by Warren T. Powell. The Abingdon Press, Inc. 1938. 136 pages. Price 75 cents.

This is an excellent brief handbook dealing with the problem and the program of recreation as conditioned by the new world of leisure into which the majority of people have come today. The author presents a brief survey of the multiplied recreational agencies which are available for most communities, points to the vast increase of interest in and significance of recreation, and then raises the question, "Is the church concerned?" His contention is that recreation is a fundamental aspect of Christian education, and that a church must give as serious attention to this element of its responsibility as to any other. The relation between character and recreation is clearly set forth, and objectives of recreation are listed. There then follow principles of program construction, and practical suggestions for organization and administration of church

recreation. Types of programs are described in detail. A chapter is devoted to the arts and crafts as having recreational value. A plan of co-operative community recreation, under leadership of representatives of the churches, is described. The chapter on "Play Leadership" is exceptionally good. The final chapter on "Measuring the Results" will be found peculiarly helpful to those charged with responsbility for promoting and maintaining a program of wholesome recreation under the auspices of the church. G. S. DOBBINS

Let The Fire Fall. By Paul W. Rood. The Zondervan Press. Price $1.00.

This book is a reprint of brief editorials in "The King's Business," by the president of the World's Christian Fundamentals Association. It achieves, however, a certain unity in its presentation of the requirements of a national revival. There is a fine emphasis on prayer and witnessing. One could wish the author had gone on to express himself on what a national revival would mean to the everyday life of men as they face life's problems and the fruits of the revived Christian life in our human relations. J. B. WEATHERSPOON

The Art of Conducting Public Worship. By Albert W. Palmer. The Macmillan Company. New York. 1939. 211 pages. Price $2.50.

For many years President Palmer, of the Congregational Chicago Theological Seminary, has taught a course in worship that has been warmly received by his students. Those who have had the privilege of sitting in his classes have looked forward eagerly to the appearance of this book. Now that it is off the press, it is found to fulfill every expectation.

Doctor Palmer's plea is not simply for "enriched worship," but rather for vital worship. He knows well the genius of our American evangelical churches, and he realizes that their interest is not primarily in liturgy and ceremony. He under-

stands perfectly the place of the sermon in the service of public worship, and would keep the sermon in its exalted place. Yet he believes that ill-prepared, poorly conducted services of worship constitute one of the most serious handicaps to democratic churches. Out of a rich background of experience and study he shows wherein worship is failing today, what worship may do for men, and the theological assumptions underlying worship. Out of the historical background of Christian worship he evolves the pattern of the worship service most needed for our day. Chapters on the architectural setting, worship through symbols, the words of worship, prayer as the heart of worship, administration of the ordinances and the relation of worship to service are replete with practical values. G. S. Dobbins

Asking Them Questions. Second Series edited by Ronald Selby Wright, M.A., F. S. A. Scot, Minister of the Canongate, Edinburgh. Oxford University Press, London, New York, Toronto. 1938. 242 pages. Price $1.25.

We introduced our readers to the First Series in this set some two years ago. That Series proved so popular as to encourage the editor to produce this new volume. We are informed that 21,000 of the First Series were sold before the Second was published.

Mr. Wright has built up a connection and a reputation making him a clearing center for questions of young people concerning religion and life in their relation to Christian history and doctrine. Those who examined the previous volume will recall that the method is to select the most important questions which young people ask, to refer one of these questions to each of a number of selected religious interpreters, and to publish their answers. The present volume contains forty such questions and answers. The average extent of the chapters is thus less than six pages. On the whole the present set of questions are not so central as those in the First Series, although some of them are very vital, e. g., Did not

St. Paul spoil the simple religion of Jesus?; Is the Old Testament true?; Do you believe in the resurrection of the body?; Is there such a place as Hell?; What is salvation?; In what sense is the Bible the Word of God?

Among the contributors are some of the most widely known and trusted religious leaders of our time, among them Dean Inge, Canon Raven, Dr. Garvie, Dr. Kagawa, Dr. D. S. Cairns, Dr. Edwyn Bevan. One will not expect a common viewpoint to be expressed in all the answers. One who reads the entire volume will gain the healthy impression that entire unity is neither possible nor necessary to Christian faith and practice. W. O. CARVER

Christ At Every Turn. By Karl F. Wettstone. Published by Eerdmans. Price $1.00.

In this series of popular sermons a Presbyterian pastor deals with a number of life's important problems in a very realistic and practical manner. He knows the problems of young people, of old people, of those who sorrow, and deals with them in a free and popular style, keeping his counsel firmly based on the Christian view of life and the Christian answer to human need. J. B. WEATHERSPOON

The Holy Spirit. By B. H. Carroll. Zondervan Publishing House, Grand Rapids, Mich. 1939. 174 pages. Price $1.50.

This is a volume of ten sermons, eight of which bear directly upon the work of the Holy Spirit, by one of the greatest Baptist preachers of the Southwest. The sermons were compiled by Professor J. W. Crowder of the Southwestern Baptist Theological Seminary and edited by Dr. J. B. Cranfill. The publication of the volume was guaranteed by a donation from a prominent Jew in Dallas.

Southern Baptists generally are interested in the thought of this great preacher who died a quarter of a century ago.

Anything that he wrote makes a strong appeal to all of us, because of the position that he held in our denominational life. However, we should not let that deter us from examining his theological position critically. The chapters in this book are sermons, written in the style of extemporaneous preaching. They are not theological dissertations. That sums up the strength and the weakness of the book. As a volume of sermons bearing upon some phases of the doctrine of the Holy Spirit, it is to be commended. But it is not to be regarded as a doctrinal inquiry into the subject. Some of the messages state Dr. Carroll's position concerning the baptism of the Holy Spirit, the gift of the Holy Spirit, the church local and ideal, the sin against the Holy Spirit, and the sin of Judas Iscariot.

H. W. Tribble

Royal Road to Life. By W. R. White. The Broadman Press. $1.00

These sermons were interesting to the congregations that heard them because they are cast in the modern context. For the most part they begin with some thought about contemporary situations. They always come quickly into the present. The Scripture background and truth are present to give point and strength to the message. There are essential elements of effective preaching and we commend the example we have in this readable and helpful volume of sermons.

J. B. Weatherspoon

Problem Sermons for Young People. By J. Theodore Mueller. The Zondervan Press. Price $1.00.

The professor of Theology in Concordia Seminary (Lutheran) presents seven sermons dealing with such subjects as Chastity, Temptation, Prayer, Pleasure, Marriage, etc. The approach is through Bible characters and teachings, and the sermons are full of earnest Christian counsel as the principles and ideals are expounded. One feels that the book would

have been stronger and more practical if the author had been less pessimistic in his introductions and if he had brought the teaching to bear upon some of the more specific problems found in the fields of his great subjects, together with a suggestive procedure. J. B. WEATHERSPOON

The Kiss of Judas and Other Sermons. By William E. Biederwolf. Eerdmans. Price $1.00.

For many years Dr. Biederwolf has been a faithful and popular evangelist. He has written many volumes of sermons. In this volume he continues to present the call of Christ in language simple, direct and gripping. There is no effort at originality, but to come at sin with the same truth that has always convicted man.

J. B. WEATHERSPOON

Radiant Realities. By David M. Gardner. The Broadman Press. $1.00.

We congratulate the author on this stimulating volume of sermons. There is a certain directness of approach to his subjects, and also a certain naturalness of treatment, making for directness of appeal to the reader. If one may be pardoned a comparison,—Dr. Gardner's writing shows a laudable improvement both in restraint and vigor. Let him keep on thinking and writing. J. B. WEATHERSPOON

Preaching the Doctrines of Grace. Compiled by Roland O. Leavell. The Broadman Press. Price $1.00.

Here are sixteen evangelistic sermons which are also expositions of the great doctrines of our faith. They are written by outstanding leaders among Southern Baptists, and have the merits in form and understanding and spirit which

one would expect from these brethren. Dr. Leavell and they have done a great service to multitudes of pastors, and many others will profit by this exposition of the vital significance of doctrines which for many have been too far removed from life. The volume will no doubt be the means for keeping evangelistic preaching in substance and tone on a high level. It is to be be highly commended. J. B. WEATHERSPOON

These Men Live. By William Ward Ayer. The Zondervan Press. Price $1.00.

In these sermons the pastor of the Calvary Baptist Church of New York City discusses the life and character of nine Old Testament and two New Testament characters. Many practical lessons are drawn from saint and sinner and the author makes good use of illustrative material.

Living For Jesus. By Hattie Bell Allen. The Sunday School Board of the Southern Baptist Convention. Nashville. 1939. 177 pages. Price 60 cents.

This is the latest of the stewardship books in the Baptist Training Union study course for Juniors. The author is an experienced Junior worker who knows and loves boys and girls of this age. She knows how well Juniors like stories, and has brought into each chapter thrilling incidents that will grip the attention of any boy or girl. The stories are not of the scrap-book variety, but are so related to the argument of the chapter as to be true illustrations. Her plea to the Junior is for a life of consecration to Jesus, dedicating to his service feet, hand, voice, mind, time, money. The closing chapter exalts Christ as Lord and King. Workers with Juniors will be delighted with this excellent book. G. S. DOBBINS

V. MISCELLANEOUS.

Highways and Hedges. By W. W. Hamilton. The Broadman Press. $1.00.

This is a collection of stories out of the personal experiences of students of the Baptist Bible Institute as they have witnessed for Christ in the great city of New Orleans. It is an inspiring testimony to the saving power of Christ and to the joyous possibilities that lie before Christians in every city and community. One of the great needs in our modern life is the courageous witness of devout Christians. Pastors will find the stories of this volume to be first an inspiration in their own work as personal evangelists and then as illustrative material in their preaching.

J. B. WEATHERSPOON

Builder of Dreams. The Life of Robert Edward Chambers. By Ruth Carver Gardner and Christine Coffee Chambers. The Broadman Press, Nashville. 1939. 200 pages. $1.00.

This life-story of R. E. Chambers, founder of the China Baptist Publication Society and missionary statesman of the first magnitude, is a worthy addition to the library of missionary biography. Dr. Chambers was a man of large capacity and singular Christian devotion, who through nearly forty years of service built into the life of China works which will long endure. During a most critical period in the life of that nation, he not only witnessed, but took part in forming and directing, the currents of national destiny, both in the mission work of the Southern Baptist Convention and in the larger field of Chinese Christianity.

Three pens participate in the telling of this stirring story. The work was prepared by Christine Coffee Chambers, the widow of Dr. Chambers. Her manuscript was largely re-

written by Ruth Carver Gardner, a daughter of Prof. W. O. Carver, who himself contributed the final chapter. With surprising success the co-authors complement each other, and the book has a pleasing unity.

The reading of the book brings a varied reward. Foremost, of course, is an intimate touch with a vibrant Christian personality. In addition, one gains a knowledge of the historical development of mission work in China, particularly of the South China Baptist Mission, the Publication Society, and Shanghai University. Then, for the thoughtful reader, there is material out of which to formulate sound guiding principles for the Baptist enterprise in China in the future.

H. C. Goerner

Far Round the World. By Grace W. McGavran. Illustrated by Margaret Ayer. New York. Friendship Press. 1939. 118 pages. Price, cloth $1.00, paper 50 cents.

In eleven chapters the author has given pictures of missionary work of varying types in different countries. We are told that they tell true stories. They are intended "for boys and girls from 9 to 12 and for use of leaders of children." A section of thirty pages gives "More stories and facts" to be used with the main stories, as indicated. The work is well done and will be very useful. W. O. Carver

Being Made Over. By Charles R. Brown. Harpers. Price $1.50.

In the Foreword Dr. Brown has this to say, "I have a firm conviction that the most pressing need in the pulpit of this land today is for a larger measure of intelligent, discriminating, forceful and inspiring Biblical preaching. I feel that the younger ministers who are offering their congregations Sunday after Sunday carefully prepared, but rather academic, essays on sociology, psychology, and philosophy, are missing the mark." These sentences are quoted in order to say that

the sermons of this book are illustrative of the kind of preaching the author is pleading for. They are out of the Bible and at the same time contemporary, bringing incident, character and precept right into the modern scene.

Some of the subjects are: "Being Made Over," "Religious Life Under Changed Conditions," "Mending our Religion," "Spiritual Crises," "Pure Religion," and "The Sense of Security." Many preachers will want this fresh and uplifting volume.

J. B. WEATHERSPOON

Yet We Can Hope. By Lee A. Howe, Jr. The Judson Press. Price $1.50.

This is a worthwhile book, and well written. The author presents a candid picture of the world's life with all its evils and ills. But he presents it under the light of history, the presence and action of God, and the purpose of God. And it is in the light of these things that he finds his title, "Yet We Can Hope." The realistic and tonic character of this book is uplifting. It might be used by students of preaching as a good example of how to use history and literature in the making of sermons. The care and skill with which sources are used are to be commended, as well as the quality of those sources.

J. B. WEATHERSPOON

Why Be Good? By James Reid. The Cokesbury Press. $1.50

The author of this book is one of the leading preachers of England. As a contributor to the British Weekly and lecturer at Northfield, as well as through his several volumes of sermons, he is well known in America. Dr. Reid is a charming preacher, his charm lying in the sincerity and simplicity of his manner, the spiritual insight and calm assurance of his utterances. And his readers will welcome this volume on ethics which discloses the moral hinterland of his preaching,

and presents a lucid discussion of moral supremacy of Christ and the Christian spirit.

There are twelve chapters dealing discerningly with the moral laxness of our times, the blight of moral scepticism in much of modern thought, the reality of the moral world which presses in upon us, the meaning of goodness and its supreme expression in Christ, and other topics essential to the answer to problems of conduct. The latter part of the book is a rewarding discussion of the value of the Christian spirit in achieving the best in individual character, in the home, and in society, concluding with answers to the two questions: Do we need religion in order to be good? and How be good?

J. B. WEATHERSPOON

The Purposes of Calvary. By Harry Rimmer. Wm. B. Eerdmans Publishing Company, Grand Rapids. 142 pages. Price $1.00.

The titles of the chapters in this book are suggestive. They are: "Christ Died That We Might Have a Divine Demonstration," "Christ Died That We Might Have a New Destiny," "Christ Died That We Might Have a New Desire," "Christ Died That We Might Have a New Dynamic," "Christ Died to Establish a New Dominion." Good things are said under the titles, but there is not much that is particularly stimulating or illuminating. EDWARD A. MCDOWELL

J. Gresham Machen, His Life and Defence of the Bible. By W. Masselink. Grand Rapids, Mich. 1939. Zondervan Publishing House. 175 pages. Price $1.00.

Professor Machen, who died two years ago in the midst of his strenuous conflicts in defence of the Christian faith as he understood it, has in this volume a most appreciative interpreter. This is not a detailed biography. It is an exposition and a high tribute. The author has felt it worthwhile to out-

line rather fully the preparation and career of Dr. Machen as a foremost apologete in his generation; and, in doing this to give extended analytical reviews of all Dr. Machen's books. Dr. Machen was an outstanding and turbulent personality in American Christianity for a generation. To many he was a most lovable personality and a distinct "Mr. Valiant-for-Truth." For others he was a dogmatic, irascible and troublesome theologian. The author does not find his subject quite perfect, and in the closing pages points out what he regards as the chief errors and defects of his hero. It is to be regretted that this work is the product of one not entirely at home in the English language, and that the work was printed in Germany by printers even less familiar with English, and that it did not have the benefit of competent proof-reading.

W. O. CARVER

"I Was In Prison;" Matt. 25:36. The suppressed letters of German Pastors. By Dr. Chas. S. Macfarland. Revell. 1939. 112 pages. Price $1.00

Here is a rare and thrilling and arousing little book that every Christian, the world around, should read. It is written by a man who has had intimate personal contacts, with all classes of the German people, political, social, cultural, and especially religious, for forty years. Dr. Macfarland, in various personal and official capacities, perhaps knows and loves Germany better than any man in the United States. Thus he is truly qualified to tell "the cockeyed world" (literally) the true story of Nazi hypocracy, falsehood and savagery as it is under Hitler. The author has in his files written promises from Hitler that the "German Church" should have freedom and independence from state interference. Of course a written promise from Hitler has no more worth or meaning than anything else in his propaganda. But "these letters from imprisoned pastors shine out with brilliancy and lustre in the dark background that Dr. Macfarland has supplied with a

faithfulness that admits of no modification." This is a most severe and scathing indictment of the Nazi Germany, by one of the truest friends that *Germany* has. This is a compelling volume.

F. M. POWELL

Petrica of Rumania. By Emma Williams Gill. Nashville. 1939. Broadman Press. 96 pages. Paper 35 cents.

In language of elegant simplicity, in the form of the story of an alert normal Rumanian Baptist boy Mrs. Gill has given a fascinating, informing picture of Peasant life in Rumania and of some of the difficulties and successes of the Baptist people in that land dominated by Greek Catholicism.

"To acquaint the juniors with the every day life of the Rumanian people, helping them to realize that there are between those children and themselves many points of similarity, as well as the points of difference," is the purpose of the book, as stated by the representative of the Foreign Mission Board. But many of all ages will find it rich reading.

W. O. CARVER

A Testament of Faith. By P. G. S. Hopwood. The Macmillan Co., New York. 1939. 215 pages. $2.00.

This is the fourth in Macmillian's "Great Issues of Life" Series, edited by Rufus M. Jones, who writes the introduction to this volume. Dr. Hopwood is minister of the Oak Street Congregational Church, Accrington, England, and author of *The Religious Experience of the Primitive Church.*

The book deals with the question of *the validity of religious experience.* As the title indicates, the author's conception is that the heart of religious experience is a vital faith which bears its own witness to its validity. Attacking the pseudo-psychological view that the idea of God is merely a projection of man's mind, Dr. Hopwood seeks to demon-

strate that faith is a pathway to reality, which is self-attesting in the realm of feeling, of mind, and of action.

While adding little that is new, the author summarizes in vigorous fashion and popularizes the best of current apologetics on this question. His writing reveals a wide acquaintance with literature, and abounds with sparkling illustrative references. To the reasoning of the philosopher he adds the fervor of the preacher. The result is a strong word of assurance and of exhortation to a questioning world.

H. C. GOERNER

The Bible Revelation of the Holy Spirit. By John B. Kenyon. Zondervan Publishing House. Grand Rapids, Michigan. 1939. 159 pages. Price $1.00.

This volume was written by a minister who is a member of the First Baptist Church in Minneapolis, where Dr. W. B. Riley serves as pastor. The jacket also indicates that the author is pastor of a church in Montana, though it does not explain why he should be a member of one church and pastor of another. There is a foreword written by Dr. Robert C. McQuilkin, President of the Columbia Bible College in South Carolina.

The treatment of this very important subject is given in the vein of devotional meditation rather than theological inquiry. The author is either not aware of certain profound problems, or prefers not to treat them. Probably he has followed the wise course for the group of readers who will be interested in his book. One welcomes every effort to lay emphasis upon the place of the Holy Spirit in Christian living. We need that emphasis today. H. W. TRIBBLE

BOOKS RECEIVED

Strange Evangelists. By John Schmidt. The Zondervan Press. Price $1.00.

Out of the Wilderness. By John Carrara. The Zondervan Press. Price $1.00.

The Blessed Life. By Calvin B. Waller. The Zondervan Press. Price $1.00.

All The Days. By Clark J. Forcey. The Zondervan Press. Price $1.00.